

Division I

Section 7





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Biography.

MEMOIR OF REV. THOMAS SUMNER WINN.

*Late of Liberty County, Georgia.*

THOMAS SUMNER WINN was born in Liberty County, (Geo.) 16 July, 1792. He has left a short account of his early life. The writer of this Memoir designs only to arrange this account, and thus leaves Mr. Winn to be his own biographer.

He was early impressed with a sense of sin, and its fatal consequences. He shunned the path of the vicious, and ascribes his preservation from overt acts of wickedness, to the influence of religious precepts, and to some regard for justice. As soon as he had learned to repeat the Lord's prayer, he felt it a duty to address God morning and evening. "At one period," he says, "when I had been more engaged, and more impressed than usual, I neglected praying in the morning; and walking out," being much alarmed by some trivial circumstance, "I was disposed to look to God for protection; but recollecting that I had not prayed that morning, I felt convictions, and was afraid God was about to punish me for that neglect. I dared not proceed until I had *silently* offered my petitions, thereby thinking probably to make atonement for my sin, and purchase the favour of God." At the age of 14, he writes in his

journal, "I was sometimes seriously impressed, and prayed *fervently*."

Soon after he had passed his 16th year, Rev. Mr. McWhin took him as an assistant in his academy at Sunbury. Under this excellent instructor, he commenced the study of the learned languages. While at this academy, where the best of instruction must have been given, he was left to doubt the truth of the scriptures, and *in heart* to indulge the grossest immoralities. Still a regard for his parents and friends had so much influence upon him as to deter him from open crimes; yet he would often whisper the most bitter oaths, which he durst not utter aloud! He found neither in amusements, nor in the business of life, any stable peace. His conscience would not permit him to be tranquil. Here he enumerates the books which his thirst for knowledge induced him to read. These were of various descriptions, calculated to enlighten his mind, but few of them to improve his heart. The reproofs of his father and tender solicitude of his mother, expressed in so many various ways, seemed to arouse him to think on his latter end, and to teach him the vanity of all sub-

lunary things. He was induced to read Baxter's Call. This and other good books prevailed with him so much, that he writes, "I was determined to lead a religious life." He used to pray daily, and as he thought, with considerable satisfaction. How many of the present day content themselves with a *form* of prayer, thinking this will furnish them with a passport to heaven, while they are slaves to sin, God only knows. Reader, examine thyself.

He continued to pursue his classical and other studies with unremitting exertion, became quite a linguist, and acquired a considerable stock of useful knowledge.

In the autumn of 1812, while our country was contending with a foreign power, a day of fasting and prayer was appointed. This was religiously observed in Liberty County. The solicitude of a tender mother for the salvation of her offspring, was here manifested, and as we hope, with a salutary effect. Seizing upon this conjuncture, when the mind would be naturally alive to solemn reflection, she had committed to paper some of the most earnest wishes for her children, addressed it to them, and ordered it left on the table of Sumner. "Cast thy bread upon the waters, for thou shalt find it after many days."

God was pleased to bless this means, and by it the subject of this Memoir was aroused from his awful slumber. He became serious; had recourse to prayer; and saw that he must perish without Christ. One evening he retired into a dark room to pray, and in the posture of a suppliant, commenced, "Lord, have mercy on a guilty sinner;" but was deterred from continuing long in prayer, by being persuaded there were spirits in the room, which he fancied he could hear tripping lightly over the floor. After this he became careless, and neglected prayer; then again resolved to

pray daily, though he knew nothing of real religion.

The impression fastened on his mind, by the letter of his mother, seems not to have been entirely effaced. His convictions now were more pungent; and at one time he persuaded himself that he was a Christian. The proof, which he adduced, was to contrast, in his own mind, his conduct and deportment with those of other young men of his acquaintance, who were esteemed *moral*. But he was not left to rest his hopes on a foundation so fragile as mere morality; for he was driven, to use his own words, from refuge to refuge, till he was willing to be saved in Christ's own way, by grace. He became more distressed. Indeed he asked, in the most pathetic manner, "what shall I do to be saved?" His convictions now became more keen; he thought he felt a faint flash of that fire which never shall be quenched. Despair had seized upon him. He saw himself lost, and that impotent was every exertion to extricate him from the pit that yawned to receive him. One night, indulging in the most gloomy train of reflections, cut off from all support, and imagining himself lying in his room in the last agonies of death, the dark valley of which was enlightened by no ray of hope, sullenly rejoicing that his doom was irrevocably fixed,—he imagined Christ Jesus, the only name whereby we must be saved, was pleased to appear to him, pointed to his bleeding side, and said to the condemned sinner, "Live." He received all at once, an inexpressible sweetness and composure of mind. The way of salvation through a Saviour, seemed to him so clear; God shining in the face of his Son; this Son qualified by his two natures to be a daysman, a mediator, to satisfy the demands of justice, and render the sinner an object of his Father's love; that he was compelled to burst out in



the language of Thomas, "My Lord, and my God!" There was to him a peace which passeth understanding; and it can be described to the unregenerate in no other way, than by saying, it is *indescribable*. The words of Cowper were applicable.

*In strains as sweet as angels use,  
The gospel whispers peace.*

It is conceived too that God, in bringing his creatures to a sense of their entire imbecility to extricate themselves from the horrible pit into which they have fallen, is pleased to demolish every prop of the sinner, every false foundation; "and beginning to sink," he will adopt the prayer of Peter, "Lord, save, I perish."

He was permitted for some time after this, to enjoy much communion with his Maker; to feast on those enravishing joys, which the Christian only can know. He writes,

*"Jesus, the vision of thy face  
Hath overpowering charms."*

He seems to have enjoyed much satisfaction and instruction from the preaching of Rev. Mr. Murphy, Pedobaptist minister of Midway; and was impressed with the duty of giving openly the testimony of his homage to the only Saviour; but shuddered at the cross of *being baptized*.

We soon find him instructing a school in Sunbury, still impressed with the duty of following the footsteps of his Master.

Redeemed and regenerated as he hoped he was, the subject of this Memoir felt a tender anxiety for the salvation of others. He had now made some advances in theological knowledge; but to qualify himself more speedily for the arduous duties of a public servant of Christ, he was induced to spend some time in preparatory studies, at Hamden Sidney College, Virginia. (He arrived in May, 1813.) Here he listened to the instructions of the Rev. Dr. Hoge. But his stay at this College was short. A law was

enacted by the Legislature of Virginia, compelling students of colleges to do military duty. Hoping that young Winn would be a soldier in a cause correspondent to the sentiments of our holy religion, Dr. Hoge and other friends advised him to leave the State. Not that the writer would wish to diminish, in the least degree, that high respect for national honour, which characterizes his countrymen; but he does wish, that, if causes of war do exist, they may be removed with weapons less dreadful than the musquet or falchion.

From Hamden Sidney, he returned south, as far as Warren County, (N. C.) and there prosecuted his studies. While here, he seemed to pant for the time when he should speak more publickly to sinners; yet submissive to the great Head of the church, he prayed to be controlled by his Spirit, and directed by his guidance. He seemed also to tremble at the awful responsibility of the office to which he was aspiring, and to discharge the functions of which he humbly implored the Lord to prepare him. Here he summoned sufficient fortitude to be *baptized*. Though a cross, yet he enjoyed much calmness and serenity of mind in obeying the injunction, "Follow me."

In October he received letters from his friends, giving account of the death of his sister Sarah. Soon after this, a brother also died. To console his aged parents, who were broken down by so unexpected a stroke, he returned to them with the design of pursuing his studies near home. Here he still continued indefatigable in his search for knowledge, and unwearied in his labours to communicate instruction. The poor blacks almost idolized him. He instructed, advised, entreated, warned them. He spoke frequently in publick, and then was licensed to preach by the Sunbury Church. He improved his gifts to

great acceptance, and it is hoped with much effect. He was afterwards ordained. His views of the ministry cannot here be inserted. He preached a part of the time in the New Port Church, and the other part to the destitute in adjacent counties. He was so punctual to his appointments, that rarely, if ever, was an audience disappointed. Often did he start on his missionary tours when it was raining intensely. Unquestionably his too great anxiety to preach the unsearchable riches of Christ to the perishing, was a means of abridging his useful labours. He had been out for some time, had exerted himself far beyond his strength, and returned home quite unwell; yet, as if forewarned, the night of death would soon come to him, he preached till quite exhausted. The fever by which he was first attacked, became more and more obstinate, and finally highly inflammatory. His nervous system was much affected.

From the commencement of his sickness, he had a presentiment that he should not recover. But to enable him to bear his pains, he had the presence, much of the heavenly presence of Him "in whom he believed." Many who visited him remark that they never knew one, who seemed to enjoy in illness, more communion with God, than did this saint. He lost no opportunity when surrounded by hearers, to persuade them to seek Christ; and would dwell on the subject till choked by feeling, or till his strength failed him. His physician tried in vain to restrain him; but as if irresistibly impelled, he would speak of the excellency of Jesus, the only Saviour.

One evening, just as the sun was retiring, he pointed those around him, saying, "the time is short." It would swell this Memoir beyond

the size contemplated, were the writer to insert but a small part of what he really desires.

A short time before his death, he talked most tenderly and plainly to his brother and sister younger than himself, entreated them to seek Christ, as a refuge from the storm that awaits all the impenitent, and then prayed most fervently for them. It is hoped the dying request of a brother will not be disregarded. He suffered much in body, but without a murmur. His faith continued unshaken, his hope lively, and about 7, P. M. on the 27th January, 1819, he breathed his last without a struggle.

Of his exemplary conduct, and humble walk, all who had the pleasure of knowing him, will unite their testimony. All looked to him for instruction and advice. So much did his father value his example and counsel, that just as his son expired, he broke out, "I have lost a father!" His joys were not so extatic as those of which some have boasted, but like a living fountain, though at times low, they were perpetual.

Rev. Mr. Murphy of the Midway church, was called upon to preach on the funeral occasion. As his excellent sermon will be published, the writer would only say to those who may not meet with it, that he remarked concerning the deceased, "Perhaps he had not an enemy." He lived as a Christian ought to live, and died as a Christian would wish to die. His church, as a tribute of their respect and affection to departed worth, resolved to wear crape for 30 days.

When Rev. Mr. Scriven returned to the county, he preached another sermon to a flock so suddenly bereft of their shepherd, a shepherd which, it is feared, they loved too much.



## Religious Communications.

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For the American Baptist Magazine.

### ON THE DUTY OF CHRISTIAN ADMONITION.

THERE are but few individuals who have attained to such an humble state of mind, as to hear with calmness of their own imperfections. Perhaps, we are all sensible that it is more agreeable to our natural feelings, to speak of the faults of others, than to be told of our own. When we hear that any thing has been said to our disadvantage, our pride is immediately alarmed. We feel indignant that any one should even indulge a suspicion, which is unfavourable to our reputation. Hence, admonition is one of the most difficult tasks which a Christian is called to perform. It requires great wisdom, fidelity, and affection to admonish a brother, and to do it with success. It is no easy thing for a person of sensibility and kindness of heart, to address a friend in language which he knows will give him pain; and it is no easy thing for a person who is destitute of these qualities, to administer reproof without doing more injury than good. From the preceding remarks it will appear obvious to your readers why the duty of "admonition" is so frequently neglected, or attended to in such a way as to fail of any happy effect.

I hope, Messrs. Editors, it will not be deemed irrelevant with the design of your publication, to insert a few observations on the necessity, the nature, and the advantages of Christian admonition.

1. The imperfection of the Christian character renders the duty of admonition necessary. It is an adage, the truth of which we cannot doubt, that "The best of men, are but men at best." However eminent they may be for pi-

ety, benevolence, and zeal, still they are imperfect, in knowledge, holiness and faith; and this imperfection will display itself under some of the trying circumstances of life. Our limited knowledge leads us at times to form erroneous conclusions, and our erroneous conclusions have an unfavourable influence on our conduct. A defective holiness exposes us to the temptations of Satan and the world; and the weakness of our faith makes us liable to act unworthy of our high vocation.

The cares, the pleasures, and honours of the world bring along with them their respective temptations. The cravings of appetite, the ebullitions of passion, the peculiar texture of our minds, and the evil example of others, may all contribute in giving an unfavourable influence to our deportment, and thus render "admonition" necessary.

2. The necessity of admonition will appear, if we consider that few have ever been reclaimed without it.

The commission of sin deadens the moral feelings of the soul. In this situation, we need some one to caution us of our danger, to address us in the language of the Apostle; "Awake, thou that sleepest, and Christ shall give thee light." David does not seem to have been conscious of his guilt till he was visited by the prophet. Having contrived to cover his offence from the eyes of the world, he was as insensible to his situation, as though he had covered it from the eyes of infinite purity. In this state he would probably have remained, had not Nathan admonished him.

The manner in which the prophet introduced his message was admirable, and is worthy of our imitation. He was respectful, tender, and faithful. When he had prepared the way by relating a beautiful parable, and had aroused the feelings of the royal offender, he exclaimed, "Thou art the man." The reproof had its desired effect. David felt all its force; he was overwhelmed with a sense of shame and guilt, and said, "I have sinned against the Lord."

It was not till the Saviour fastened his eye on Peter, that he went out and wept bitterly. The church at Corinth did not cast out the incestuous person, nor purge themselves from the unrighteous leaven which was so offensive to God, till they were admonished by Paul. He was a man of so much feeling, that he could not rebuke them without strong conflicts of mind. But afterwards he rejoiced not that they were made sorry, but that they sorrowed to repentance. "For, behold," says he, "this selfsame thing, that they ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." We learn from this instance the necessity as well as the salutary effects of admonition.

The nature of Christian admonition will, perhaps, be best explained by describing the manner in which it ought to be administered. This is of as great importance as the duty itself. Almost all our success will depend on the manner in which we admonish. If we do this with a wrong spirit, or at an unseasonable time, we may deserve more censure than the person whom we conceive to be the offender. We may be the means of hardening, instead of softening the heart of a fallen brother. The

remedy we apply may be worse than the disease.

1. When admonition is necessary, embrace an early opportunity. It is much easier to heal a disease in its first stages, than when it has taken firm hold of the constitution, and spread itself through the whole system. Nothing then, but the most powerful medicine can preserve life. Similar to this, are the moral diseases which infect the heart. If they are timely observed, and suitably attended, success may be expected. But if the case is neglected, the evil temper will gather strength, the bad habit will become more deeply rooted, the conscience will be less tender, and the backslider will become more insensible to his departure from God.

2. By embracing an early opportunity, we are ourselves better qualified to admonish. When we think we have reason to be dissatisfied with a person, and yet keep the grounds of our dissatisfaction to ourselves, our own minds become improperly biassed. Prejudice takes possession of our breasts, and we view the individual with a jaundiced eye. If he is silent, we accuse him of sullenness; if he speaks, we make him an offender for a word; and if he does that which is good in itself, we cannot believe that his motives are right. When we look through the magnifying glass of prejudice, the smallest defect becomes a crime; and thus we afflict ourselves with difficulties which only exist in our imagination; or, if they exist at all, they might have vanished like the mist before the morning sun, had we pursued the course which the light of truth has pointed out. Let us then, when we are satisfied a person is out of the way, take the earliest opportunity to reclaim him.

This duty should be performed with secrecy. There is scarcely an evil more prevalent in the church of Christ than the neglect of this

plain act of justice. When we have heard, or suppose we have seen something improper in a friend, is it not too much the case that we give publicity to what we have seen or heard? The tale is whispered from circle to circle as a great secret, till the whole neighbourhood becomes acquainted with it; and perhaps the person concerning whom it is told, is the last who hears of it.

It would contribute much to the peace and happiness of churches, if, in cases where admonition is necessary, they would sacredly regard the instruction which Christ gave to his disciples on this subject. Matt. xviii. 15, 16, 17. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be as an heathen man and a publican."

Why go to him who has trespassed, alone?

1. Because, the report you have heard, or the unfavourable impression you have on your mind, may be without foundation; and a private interview may rectify your mistake. Or,

2. You may be right in the views you entertain of the misconduct of a brother; but your private admonition may reclaim him, and then it ought to sink in oblivion.

If this attempt fails, you are required to act in concert with "one or two more." Reasons equally just, may be assigned for this mode of healing the difficulty which may exist.

The mistake may rest with you, and not with the persons you are disposed to censure. Of this, perhaps, you may be fully convinced by the remarks of your brethren.

If this should not be the case, if your brother has really trespassed against you, still he may hear "one or two more" with greater candour than he would you; because he may view them as more impartial, and more dispassionate. Their decision may operate powerfully on his mind, and serve to convince him that he is wrong.

When admonition is necessary, select an opportunity which will be most favourable to the design you have in view; which I take for granted, is the honour of the cause, and the good of the individual. He who is influenced by different motives, is disqualified for the task. The legitimate object of "admonition" is not to set an offending brother at defiance, to embitter his spirit, or to prostrate him in the dust: but it is, to convince him of his error, if he has departed from the truth, and to impress him with a sense of his guilt, if he has departed from the practice of the gospel. The spirit with which Christians should attend to this duty, and the end they should keep in view, are distinctly enjoined by the apostle Paul, Gal. vi. 1. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." He who feels the force of this passage, will also perceive the importance of choosing the most suitable time and place for attending to this duty. The wisest of men has observed, "there is a time to keep silence, and a time to speak. There is a time for every purpose, and for every work." By these expressions he means, no doubt, that there are some seasons more suitable and favourable than others for effecting any important object. We all know there are seasons when a person is more pleasant, his heart more accessible, and his conscience more tender than at other times. It should therefore be the aim of a person to embrace



one of these auspicious seasons when he intends to admonish. A word thus timely spoken may have the most happy effect. Nor should the circumstance of place be disregarded. If we reprove a person in the street, or at some social visit, it is not probable we shall do him any good. Though he himself should be sensible of his defects, yet he does not wish them to be proclaimed to the world; and if he is not sensible of them, such an open attack will only serve to rouse his pride, and fortify his mind against conviction. Reproof conveys an implication, not only of guilt, but of inferiority; hence it is seldom grateful to the feelings, and never so when received in public.

Let admonition be administered with tenderness. Tenderness mingled with reproof is most suitable when it proceeds from sinners. "If a brother be overtaken in a fault, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Here the apostle appeals to their feelings, and reminds them of their own liability to be drawn away by the power of temptation. It is as if he had said, In endeavouring to restore a fallen brother, bear in mind that you may fall, and conduct towards him with the same spirit of meekness, as you would reasonably expect he would conduct towards you, were you placed in his situation, and he in yours. The very fact that you yourself are an offender, and have had much forgiven, should inspire you with a tender and forgiving spirit. When a meek spirit accompanies reproof, it is most likely to be crowned with success. When your deportment is unassuming, and you endeavour to convince the person that affection has prompted you to the painful duty; when you address him with tenderness, you will make him feel that you are his friend—You will calm his agitated feelings, you will disarm his fears, and banish those sensations which a man

of sensibility naturally feels when he sees an accuser approach him. Under such favourable circumstances there is reason to hope, that his heart will be open to your reproof. It will be no matter of surprise should the tears of ingenuous sorrow be seen, and a frank and humble confession of his fault be heard. O! what a conquest will you have achieved! James v. 19, 20. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

But an opposite spirit can have no happy effect. Your charges may be too true. Your reasoning may be just and conclusive. But if your charges and reasoning are conveyed in a harsh, unfeeling manner, they will be lost. You have shut up the way to his conscience, you have closed every avenue to his heart; and so far from listening to you like an humble penitent, he will maintain the attitude and language of self-defence.

I had meant to have called the attention of your readers to the "advantages of Christian admonition," but I am fearful that my observations are already extended to an improper length. I shall therefore close this communication by mentioning one or two of the happy effects which may be expected to follow the discharge of this duty.

You have reason to believe, that God will bless your pious and discreet endeavours to restore his children from their wanderings. The scriptures furnish you with examples of the success of judicious and affectionate admonition. Nathan had a difficult and painful task to perform, when he visited the king of Israel. There were many discouraging circumstances which would have prevented a timid person from performing his duty; but he delivered his message; and before he left the palace, he saw the

king aroused from a state of awful insensibility, and heard him acknowledge with bitterness and contrition of heart, "I have sinned against the Lord."

Paul was equally successful in his faithful admonition to the church at Corinth. You have reason to anticipate the same happy results; for he who has made it the duty of saints to admonish one another, will not suffer your efforts to be altogether vain. But if you should not be so successful as you could wish, you will have the satisfaction of having done your duty; and you will feel a sweet consciousness that you are not a partaker of the sins of a professing brother, by conniving at them.

### EUMENES.

For the American Baptist Magazine.

#### IMPORTANCE OF ACTUAL PREPARATION FOR DEATH.

(Concluded from page 90 last No.)

2. Let us now shew some of the more important parts of this solemn preparation.—It must be considered as essentially comprised in the dispositions and habits of a renewed soul. To all others our God must appear a "consuming fire," his name and nature must strike with inexpressible terrors those who shall be found in the possession and indulgence of unpunished sin. "They shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. When he comes in the clouds of heaven with power and great glory, they shall wail because of him. They shall run into dens and caves of the mountains, and call to the rocks and mountains to fall on them and cover them, for the great day of his wrath will then be come, and who shall be able to stand?" But, if our souls have been quickened and

sanctified by his grace, if we have experimentally known the believer's transition from darkness to light, and from the power of Satan, unto God, we shall meet the Lord with ecstasy, and shall exclaim, "Come, Lord Jesus, come quickly." Hence the more important parts of the requisite preparation, are the forgiveness of sins through the Redeemer's blood, the justification of the soul by the righteousness of Christ, its sanctification by the influences of the divine Spirit applying the truths of the gospel. Yet when our Saviour says, "Be ye also ready," we are to understand the attitude of one who is "looking unto Jesus," who has committed to him his chief interest, and being persuaded that he is able to keep the sacred deposit, is eagerly watching all the indications of providence, that he might seize with joy the first intimations of his Lord's coming. In this view, the soul's actual preparation will comprehend something more than what is merely habitual. And in order to be in constant and actual readiness, we must know what it is to have communion with God, to cherish a tender sense of his just authority and scrutinizing inspection, to believe with active faith all his declarations, to have our hearts suitably detached from the things of this world, and in a word, "being risen with Christ, to seek those things which are above, where Christ sitteth on the right hand of God."

3. If the condition in which we are to be ushered into the presence of the Lord be a matter so deserving attention and solicitude, it will be an interesting inquiry to ascertain some of the evidences of the soul's fitness for such an interview.—Do we "love the appearing of the Lord?" The apostle gives this as an evidence of preparation to enter into his glory. The crown of righteousness was to be given not to himself only, but to all those who love his appearing.



We cannot love that which is unwelcome to us, which conveys terror to our minds, which associates us with objects against which our whole nature revolts. If therefore we love the anticipation of that period when we shall be brought nearer to our dear Saviour, when all the coldness of distance and uncertainty shall be removed, and our souls shall drink the spirit of an everlasting day, it is a pleasing testimony to our conscience that grace has fitted us for the grand result.

The abhorrence of sin, and the love of holiness must combine their influences upon the hearts of those who will exult in God's immediate presence. To all the workers of iniquity the face of the Lord will be an insupportable pressure; but by those whose spirits are sorrowing for their sin, who feel and lament the plague of their hearts, who know that it is an evil thing and bitter to sin against God, who desire above all things to be delivered from the stains of guilt, and assimilated to the purity of their Saviour's image, the events which are to conduct them to scenes of purer joy, will be hailed with delightful transport. A contrite heart where the Lord delights to dwell, will never be dismayed at the presence of him who selects it as his habitation. When the Lord shall come to be glorified in his saints, and admired in them that believe, he shall say, "Gather my saints together, those that have made a covenant with me by sacrifice." Now the sacrifices of God are a broken spirit, a broken and a contrite heart he will not despise.

In the character of that Saviour in whom we trust, we find an evidence of our readiness to encounter the events before us. Should you see a man with his house firmly seated on a rock, you would instantly conclude that he was prepared for the storm. The solitary pilgrim possessing a covering under "the shadow of a great rock,"

fears not that he shall be smitten by the scorching ray. The genuine son, however tossed on the tempestuous billows, entertains no dread, because he knows "his father is at the helm." The expiring saint can fearlessly walk through the valley of the shadow of death, because God is with him, and by his rod and staff comforts him. He that has an all-prevailing intercessor may not tremble at the face of the eternal Judge. He that has an advocate with the Father, even Jesus Christ the righteous, will be ultimately vindicated against all the accusations of sin and Satan; will shine in the dignity of that innocence which he derives from the righteousness of the Saviour, and will assert his claim to the beatitude of Heaven. If we be in the keeping of that Shepherd who "lays down his life for the sheep," who was smitten in their stead by the sword of the Almighty, who found us going astray, and restored us to the Bishop of our souls, then none shall pluck us from his hand, no weapon shall prosper against us, the beasts of the field shall be in league with us, and the desert shall become streams of living water. If we be sustained by the grace of him who has vanquished death, and exhibited the lustre of immortality, then without fear we may meet the conquered foe, view all the mitigated horrors of his character, survey all the forms of his subjugated power, and quietly pass his dark domain.

Secondly—We proceed to view the reason by which the exhortation is enforced. "For in such an hour as ye think not, the Son of man cometh." Our most unguarded moments are often those in which we touch the border of some momentous scene. "In such an hour as we think not," we may be inhaling the pestilence which is to end our lives, or pursuing the pleasure which is to be fatal to us, or nourishing the disease which is speedily to diffuse its malignant

power over our whole body. "In such an hour as we think not," the command may be given to cut us down as cumberers of the ground, to make our root rottenness, and our blossom dust, to pour contempt upon all our fading honours and attainments, and to mingle our glory with the dust. "In such an hour as we think not," the gates of death may be opening for us, the history of our probation may be receiving its last page, and our opportunities closing forever.

We are prone to thoughtlessness, and must find by frequent and painful experience that such a temper is an unhappy source of our greatest troubles. From not thinking, we fall into errors, the consequences of which embitter the greater part of our existence. From not thinking, we become quiet in the most perilous circumstances, and delude ourselves with vain promises of future safety and happiness. By not thinking, we offend God, expose our souls to danger, rush into the ways of destruction, and incur the dreadful risk of final ruin. God says, "My people do not know, Israel doth not consider." If we were to meditate and reflect, we should certainly see and shun many of those evils into which we plunge. A little thought would convince us of the extreme presumption of our plans and hopes. It would bring eternity more before our eyes, and incite us to becoming diligence in being ready for its awful consequences. A little reflection would shew us that our frail lives are wasting away, that in a moment all the springs may break and leave the body a mass lifeless and inert. And as we must give an account to God for our sins and follies, it may be his pleasure to enter into judgment with us at a time when we the least expect it. Thus we shall be surprised by his coming, and in the trepidation of unavailing haste, shall anxiously call to every one that passes for help—"Give us of your oil, for our lamps have gone

out." Dreadful will it be to have the light of hope extinguished at the very time when we shall most need its cheering influence.

It is a matter of astonishment that we should be so successful in making ourselves believe that we are in no danger. "Man's death inhabits all things but the thought of man" Do friends around us drop into the grave and disappear from our circles? we conclude that our time is yet distant, and that we have no need to change our way of life. Does the grim visage of death enter our own families, and look down with menacing horror upon our apartments? we still think that there is time enough for us. Are we rent from the dearest objects of life, severed from all that cheered with smiles and sweetness our toilsome probation, left with the bleeding bosom of bereavement in protracted sorrow? still we forget our own mortality, and shed tears over others who were born to die. In this lamentable blindness to our impending destiny, how necessary is it that we daily view the ground of our assurance, and confirm the hope of a better life by preparing to meet God! Reflect on the instances of death which have come under your own knowledge, and judge for yourselves on this important point. Did the young man who lies interred yonder, anticipate his approaching end? or was he overtaken by the appalling decree, whilst hope sparkled in his eye, and health flushed his countenance? In him the vital current was suspended with the stagnation of death before his anxious friends suspected his fall. And how was it with the fair and tender form that lies mouldering here? She too was broken down in an instant, and in death lay "a beauteous ruin." Another that slumbers near at hand was snatched from the active scenes of life, torn from wife and children, whilst the warm blood of affection was yet throbbing through his heart.

And should we consult the long records of mortality, the observation which must strike us, would be that in a majority of cases the summons of departure was unexpected. How solemnly does this enforce the exhortation of the text! If the hand of death may seize us when we least expect it, if when we go out we may never return to our habitations, and when we close our eyes in repose, we may awake in eternity, if the food with which we are nourished, and the recreation with which we are refreshed, may contain the cause of dissolution, if the stern visage of death may be hid under the rosy hue of health, and his gloomy features concealed behind the smile of pleasure; and if in short, our life is a vapour that vanishes as soon as beheld, how careful and vigilant should we be to hold ourselves in habitual readiness to relinquish our abode on earth! Think therefore of your latter end. Keep in view your Lord's coming, and be conversant with the ideas inspired by such a prospect. Beware lest you be surprised by the imperceptible advent of Him who shall judge the quick and the dead. Resist firmly the obstacles which delay your preparation. 'Seek unto God, and unto God commit your cause!' Allow yourselves no rest until the sense of pardoned sin be obtained; until you rest in the cheering assurance of God's love, and are able to appropriate to yourselves the comfort of the blessed promises. Listen not to the song of pleasure, it is a music that never breaks the silence of the tomb; look not on the dazzling light of worldly joy, it never penetrates the gloom of the grave. THEOPHILUS.

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PULPIT ELOQUENCE. AN EXTRACT.

"AN accurate sermon is a discourse made up of an exact *quantity* of each component part. There

is a certain degree, or quantum of *truth*—there is an exact point of light or *evidence*, in which this truth is placed—there is a nice quantum sufficient of *imagery*, colouring and enlivening the evidence—there are nice degrees of *temper* adjusted to all parts; the reasoning is vigorous, the narration cool, the suasion pathetick, soft, and warm; and there is a sort of *style* adapted to the subject: and there is a degree of vehemence, or indifference in the very *words* or *letters*, that express the whole suited to the importance, or comparative insignificance of each part. The composition of such a sermon is a work of great labour, and yet it must not appear to be laboured at all. The art of composing such a discourse is merely human, and, it should seem, is banished by St. Paul from the Christian pulpit, and confined to schools, and places of human science. 1 Cor. ii.

"Natural eloquence cannot be denied an entrance into the pulpit: but artificial eloquence is unnecessary. There is a great deal of reason for this distinction; for were scholastick eloquence, or the purer eloquence of simple accuracy, essential to a good sermon, either the people would have but few sermons, or the preacher would have such intolerable difficulties in composing his discourses, that all the other parts of his office would be neglected; and after all, very little benefit would be derived from his labours. What numbers in the Spring enjoy the fragrance of universal nature, who are incapable of culling the sweets and combining the sprigs that form the delicate nose-gay of a fine lady?

"Some attention to method and arrangement, however, is essential to a minister in studying the scriptures. In investigating and reasoning on subjects, in determining the direction of promises and threatenings—in relieving troubled consciences, and in administering reproof to transgressors.



“The human passions are sources of eloquence, and no minister can possibly excel in this part of pulpit eloquence, unless his own affections be thoroughly moved. The Christian pastor, of all men in the world, should have an affectionate heart. When he preaches thus, it is the shepherd in search of his strayed sheep! the father in pursuit of his lost child! Is it possible for statues to discharge this necessary part of duty? as well might a marble parent supply the place of a real one.

“A clergyman, in whose time it was the received custom for ministers to speak *memoriter*, (*by heart*) dissuades from the practice of preaching a sermon, which had been first written, and then got by heart, for these good reasons: 1. It renders preaching a great labour. 2. If the preacher forget one word, it perplexes himself, and confuses the auditory. 3. Pronunciation, action, and all the holy motions of the affections are hindered, because the mind is wholly taken up with recollection and repetition.

“If the preacher thoroughly understand his subject, and be a man of tolerable elocution, he will be at no loss for words in general.”



ADDRESS OF THE EXECUTIVE COMMITTEE  
OF THE MASSACHUSETTS BAPTIST ED-  
UCATION SOCIETY.

The Public have already been apprized, that a Society was formed at the meeting of the Boston Baptist Association, held at South Reading in September 1814, by the name of the “Massachusetts Baptist Education Society,” for the purpose of affording instruction to pious Young Men called to the work of the Ministry. The Executive Committee would mention with gratitude, that immediately after the organization of the Society, a benevolent individual, in prospect of his decease, made a large bequest

to promote the objects of this institution. This favourable circumstance, viewed by the Comitée as a special token of the approbation of Heaven, served greatly to encourage them to persevering exertions; it was also viewed by them as an intimation in Providence that they should obtain from the Legislature of the Commonwealth an Act of Incorporation, to secure the above, and other property, which it is hoped will be committed to their care.

It has given us peculiar pleasure to witness corresponding efforts in our sister Associations, especially the Warren, and the Woodstock, who have cheerfully contributed of their property for the support of the same important object.

It has been judiciously observed, that “concentrated action is powerful action;” union is strength; and the combined efforts of individuals, or Societies, will effect much more than when these individuals or Societies act separately. Impressed with these truths, the Committee of the Massachusetts Baptist Education Society conceive it to be very desirable that a union of effort should be made. They disclaim all desire of pre-eminence; but as their Society is already in operation; as the local situation of the Committee is attended with some peculiar advantages, and as an Act of Incorporation has been obtained, they hope they will not be considered as assuming too much, in affectionately and respectfully inviting the co-operation of individuals and Societies on the principles and plan, which they have adopted for the regulation of their own conduct, and which is now with deference submitted to the Churches and Societies in the New-England States.

The Act of Incorporation having provided that the Executive Committee of the Massachusetts Baptist Education Society shall not exceed nine, including the Secretary and Treasurer of the Society,

and shall be annually chosen by Trustees appointed by the Boston Baptist Association, and such others as shall unite with them for the same object: Therefore, RESOLVED,

I. That all such persons shall be Trustees of this Society, who pay into its Treasury annually, the sum of 10 dollars.

II. All such persons as pay into the Treasury the sum of 50 dollars at any one time, or who shall increase their original subscription to that sum, shall be Trustees for life.

III. Every Church or Society who shall pay into the Treasury the sum of 50 dollars annually, shall be allowed to appoint one Trustee.

IV. Any Church or Society, on paying into the Treasury of this Committee the sum of 150 dollars annually, shall have the privilege of recommending candidates to be supported by the funds of this Committee, and also of selecting the place at which they shall prosecute their studies.

V. All bequests, donations, and life subscriptions not otherwise ordered, shall be funded, and improved to the best advantage; and the annual income thereof, together with the annual subscriptions and contributions, shall be applied to such young men in their education for the ministry, as the Executive Committee shall determine to be fit subjects thereof.

VI. At the annual meeting of this Society, the Executive Committee shall make a report of their doings the past year; the Treasurer's accounts shall be examined; and a new election of officers be made.

VII. The Secretary shall keep a fair record of the proceedings of the Trustees at the annual meeting, and of all the doings of the Executive Committee.

VIII. The Treasurer shall give bonds in such sums for the faithful discharge of his official trust, as

the Executive Committee shall require.

IX. The Executive Committee shall meet quarterly, at such time and place as they shall appoint, and oftener, if they deem it necessary; and they shall at least once a year examine the progress of their beneficiaries, or receive a written statement of the same from their instructors.

X. The Executive Committee shall appoint a Chairman; take charge of the pecuniary concerns of the Society; receive applications of candidates, and judge of their qualifications; determine on the place or places where they shall receive instruction, and the time they shall devote to study; and superintend all the concerns of the Institution.

XI. No person shall be received under the patronage of the Committee who does not furnish satisfactory evidence of his piety, talents, and call to the ministry.

*By order and in behalf of the Committee,*

LUCIUS BOLLES, *Sec'y.*

*Boston, December 8, 1813.*

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For the American Baptist Magazine.

THE POWER OF CHRIST'S RESURRECTION.

*"That I may know him, and the power of his resurrection. Phil. iii. 10."*

THE apostle Paul was neither an enthusiast nor a bigot; yet no man was ever more earnest and zealous in religion, no man was ever a more decided advocate for experience. He was not satisfied with knowing Christ merely as a law-giver and teacher, he was anxious to know him as a sanctifier and redeemer. He was not satisfied to receive his doctrines merely in a cold and lifeless manner; he laboured to have his heart affected with them, to have his whole soul wrought into the image of Christ,



by feeling continually the power of his resurrection.

But what are we to understand by the power of Christ's resurrection? Doubtless it is the influence which his gospel exerts upon the hearts of believers, in consequence of its being sanctioned by the resurrection of Christ. A full conviction of the resurrection of Christ, has a most powerful influence on the faith of believers. It removes their doubts, quells their fears, and confirms their faith in him as the true Messiah. Had he not risen, all his pretensions to be the Messiah had proved vain; vain also had been all the hopes and expectations which he had raised in the breasts of his disciples. The proof of his divinity, of his authority, of the truth of his doctrines, and of the efficacy of his death to make an atonement, was dependent on his resurrection. He was declared to be the Son of God with power, by the resurrection from the dead. "If Christ be not risen," says the apostle, "your faith is vain; ye are yet in your sins." "For if the dead rise not, then is Christ not risen," and they which have fallen asleep in Christ have perished, no more to rise. And if in this life only, we have hope, we are of all men most miserable. But now hath Christ risen from the dead, and become the first fruits of them that slept. Now hath he evinced the efficacy of his death, to make an atonement for sin. Now hath he ascended up on high, and become a Prince and a Saviour, to give repentance to Israel, and the forgiveness of sins. Now is the way opened for the descent of the Holy Spirit to renew and sanctify our hearts. Now have we free access to God through the mediation of his Son: and in his resurrection and ascension, we see a pledge of our own resurrection, when this mortal shall put on immortality, and this corruptible shall put on incorruption. No longer is the grave an object of terror and dread. Death is con-

quered. His sceptre is broken; his kingdom is destroyed. Life and immortality are proclaimed by the resurrection of Christ. Soon his voice shall wake the sleeping dust of his saints, and bid them rise to take possession of their inheritance in heaven.

And what is it to know the power of Christ's resurrection? It is to feel its renovating influence upon the heart. It is to be raised with him from the death of sin, and by the power of his Spirit to begin a new and divine life. It is to be persuaded of his power and willingness to save, so as to be constrained, from a sense of our lost, miserable, guilty, and perishing state, to flee to him, to put our whole trust in him, to believe in him with all our hearts, to be willing to be saved entirely by his merits, and to be anxious to be freed from the love and dominion of sin, in order to be conformed to his holy image and likeness. This was the knowledge of the power of Christ's resurrection, which the apostle obtained, when on his way to Damascus. A light shone into his mind, his enmity was subdued, and his whole soul enraptured with the glories of that Saviour, whom he had before persecuted. Then he counted all things but loss for Christ. And such is the knowledge which every Christian receives of the power of Christ's resurrection. Every Christian has been quickened together with Christ; has been turned from darkness to light, and from the power of Satan unto God.

But this is not all that we are to understand by knowing the power of Christ's resurrection. The great doctrines he taught, are to have a constant influence upon our hearts and lives. Seeing Christ hath risen from the dead, ascended to heaven, and showed our feet the way we are to aspire for that exalted state of blessedness to which we hope to be raised; and a constant regard to the resurrection of Christ, will serve to increase our

faith, and confirm our hope. Could we doubt whether he has ascended to heaven, we might well doubt whether our expectations of future blessedness would ever be realized. But there is no room for doubt. The witness is in our hearts. Blessed be the God and Father of our Lord and Saviour Jesus Christ, who hath begotten us again to a lively hope, by the resurrection of Christ from the dead.

Let us then, who have this hope in us, purify ourselves even as he is pure; so that when he shall appear, we shall be like him, and see him as he is. Think, O Christian, think of the approach of that day, when your body shall be fashioned like unto the glorious body of Jesus; and let the prospect of that delightful period animate you "to forget the things that are behind, and reaching forth towards those that are before, to press towards the mark for the prize of the high calling of God in Christ Jesus."

SOCIUS.

EXTRACTS FROM DR. STILLMAN'S TEXT-BOOK.

[Continued from page 96 last No.]

February 17, 1801, concludes the forty-third year of my ministry. What cause of thankfulness that I have been spared so long. What cause of deep repentance that I have been so little engaged for God and souls! O, that the short period of my remaining life may be more than ever devoted to the Lord, and to the church of Christ; and when death comes, may I find my God with me, that I may speak well of his name when leaving the world.

Feb. 17, 1802. To my surprise I have been spared one year more, and have been enabled to discharge the various duties of my station, with very little interruption by indisposition. What shall I render to the Lord for all his goodness to me! O that he may graciously pardon all mine iniquities, and sanctify me throughout. I long, I long to love him with the greatest possible af-

fection, and to be much more engaged than ever in his blessed service. O, may I study, live, and preach as one who stands on the verge of eternity.—Soon shall I finish my ministry and life: my heart's desire is, that God may be glorified in me, whether it be by life or by death. Help me, O Lord, to be faithful until death.

Feb. 17, 1803, concludes the forty-fifth year of my ministry. But alas! how little have I done for God, and his cause. I am ashamed of my unfruitfulness and inactivity. O that the short time that remains for me may be better employed, and God be glorified in me, whether by life or by death. Lord, I believe, help thou mine unbelief: keep me near to thee, and may I be ready to depart at thy call!

Feb. 17, 1804. I finished the forty-sixth year of my ministry. While I most sincerely lament that I have lived so little for God, I bless him for my preservation, and that I am favoured at this last period of my life, with seeing the most glorious work of God among the people in Boston, that I ever saw. Glory to his name for this wonderful display of divine power. O, may it continue and spread throughout the town, and land. And O that I may be more humble, holy and engaged than ever.

Feb. 17, 1805, I finished the forty-seventh year of my ministry. O how great are my obligations to the ever blessed God, for preserving me till this time. And what reason have I to be ashamed before him, that I have lived so little for his glory. O Lord, forgive the past, and enable me in future to be more than ever devoted to thy cause. But few hours or days remain for me. But I desire to be diligent, that I may be found of thee in peace; and in death be enabled to say, I have fought the good fight, I have finished my course: henceforth there is laid up for me, guilty me, a crown of glory that fadeth not away.\*

\* His funeral sermon was preached from this text.

## Review.

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(Concluded from page 96 last No.)

*A Series of Letters on the Mode and Subjects of Baptism, addressed to the Christian Public. To which is prefixed, a brief account of the commencement and progress of the Author's trial on those points which terminated in his embracing Believers' Baptism, in a Letter to a friend. By Stephen Chapin, late Pastor of the Congregational Church in Mont Vernon, (N. H.) 76 pages octavo. Lincoln and Edmands, 53 Cornhill, Boston.*

WE regret that our limits will not allow us to give copious extracts from these interesting letters. The following brief analysis will doubtless be acceptable to our readers, and increase their desire to become acquainted with the whole work.

In the letter "to a friend," with which the work is prefaced, Mr. Chapin gives "a brief history of the origin and progress of those conflicts and trials of mind, which terminated" in his embracing the doctrine of believers' baptism. His attention was first directed to this subject by reading the history of the early ages of Christianity.

"Formerly, says he, I had relied with much satisfaction on the antiquity and general prevalence of infant baptism, as a proof that it must be apostolic." "But now on more particular examination, I found that this mode of reasoning would prove too much: It would prove the divine right of infant communion; for this was as ancient and as general, as infant baptism. The fathers, I found, placed both on the same ground, and supported both by the same process of argument. Saint Austin tells us that the church held, that both ordinances were saving and necessary to eternal life; and on the ground of this supposed saving quality, he informs us that the church viewed them both, as traditions from the apostles. In the same way of

arguing I could prove the divine origin of the use of the cross in baptism; worshipping with the face towards the east, and that baptism was regeneration, &c. My attempt now was to meet and refute the argument, in favour of infant communion, without invalidating at the same time the arguments in support of infant baptism. But on trial I found that my attack on the former, was in fact an indiscriminate warfare on both. If I succeeded in laying to rest the arguments in favour of infant communion, I perceived that, if after this, a Taylor or a Pierce had stood and said, Sir, where now are your proofs for infant baptism? the question, I confess, would have been to me perfectly confounding. If I attempted to support infant sprinkling, I must try to reanimate those very arguments, which I had but just slain. By this time I found myself pretty deeply involved, and for relief, resorted to the word of God. This I believed was an infallible guide. This I read and read with fastings, and I hope with daily prayers to the Father of light, that he would mercifully send me the illuminating and guiding power of his holy Spirit. I first confined myself principally to the New Testament. Here I found neither precept nor example for infant baptism. If the apostles and primitive teachers were all Pedobaptists, they must have baptized many thousands of children and infants before the closing of the canon of scripture. And it struck me with peculiar force, that all the inspired penmen should have passed over all those countless instances of infant baptism in the most profound silence." pp. 3, 4.

After Mr. Chapin had attentively examined the New Testament, he "repaired to the old, and endeavoured to support himself by arguments drawn from the law of circumcision." But this argument he found ruined itself by proving too much.

He then tried the law of proselyte baptism, but in vain. The ground on which he had been accustomed to bear gave way, and he was obliged to suspend the practice of infant baptism, for more than a year. On his attempting to



revive it, "he did not feel all that solid ground of support which he wished;" and on "pushing his investigations farther, rallying all the arguments on both sides of the question, comparing them with carefulness and candour," his mind became settled in the belief of believers' baptism only.

The process of Mr. Chapin's change is very similar to that of many others; and that many more do not come to the same conclusion, we think, is owing to their not investigating the subject with equal "carefulness and candour."

After an introductory letter to his "beloved brethren and friends," stating the occasion of his writing; the second letter considers "the nature and importance of positive institutions." The third, "specifies the several classes of Pedobaptists, and the points of debate respecting the mode of baptism."

"The first class, and that which embraces a considerable portion of the most enlightened and candid, grant that the word baptize, principally used to express the action of baptism, means in its primary and most obvious sense, immersion; that John immersed, that Christ was immersed, and that all the primitive Christians for more than thirteen hundred years, practised immersion, and that without exception of countries, whether cold or hot. But they maintain that sprinkling was practised at an early period, "that the law of baptism was not designed to be inflexible, but may be accommodated to different customs and climates."

"The second class of Pedobaptists maintain that Christ instituted baptism. But they say, that the word which he employed to express this ceremony, is so various and obscure in its meaning, that nothing more can be learned from it, than that water is to be applied in the name of the Trinity to a proper subject, and by a proper administrator. But where, or how, or how much, or how little water is to be used, no one can tell."

"There is a third class of Pedobaptists who maintain that *baptizo* means to sprinkle, and that Christ, and the apostles, and all the primitive churches generally baptized by sprinkling. This class is now small, and it is believed

continually lessening. The question between them and the Baptists is this: Whether they or we are right in giving a definition to the word employed to designate baptism." pp. 10, 11.

The answers to these several classes of Pedobaptists are given by Mr. Chapin in his subsequent letters.

In his 10th letter, Mr. Chapin answers "objections to the forging reasons" in proof of immersion. We would gladly transcribe the whole of this letter did our limits permit, because we think it contains a fair and ample refutation of the arguments in favour of sprinkling, brought forward by several Pedobaptist writers, particularly in a late publication by Mr. Pond.

In his reply to Mr. Judson's sermon, he has undertaken to show that the words *bapto* and *baptizo* mean to *sprinkle* as well as to *immerse*. Could this point be established, the controversy respecting the *mode* of baptism would be at an end; for although propriety and common usage would require us to adhere to the first and most obvious meaning of a word, and therefore, according to the concessions of Pedobaptists, justify *immersion*, rather than *sprinkling*, yet if examples could be found in the sacred scriptures, or even in the ancient Greek writers, in which *bapto* and *baptizo*, are certainly and literally used to signify *sprinkling* or *pouring*, we will allow that sprinkling or pouring may be baptism. But until this be done, we consider ourselves justified in maintaining that nothing but immersion, the literal and acknowledged import of the words, can be baptism. What then has been done by Mr. Pond? He has had a fair view of the case, and has doubtless selected out of the examples produced by the numerous class of Pedobaptist writers who have preceded him, those passages which afford the very best and most satisfactory argument in favour of sprinkling.

The first passage he has produced for this purpose is Lev. xiv 6. "As for the living bird, he (the priest) shall take it, and the cedar, wood, and the scarlet, and the hyssop, and shall (*bopsei*) tinge them in the blood of the bird that was killed." Mr. Pond concludes that all these articles could not be immersed in the blood of one dead bird? p. 21.

"This objection, says Mr. Chapin, is grounded on a mistake. It supposes, that the blood of the slain bird was preserved by itself, and therefore could not receive the bulky sprinkler formed of the several prescribed articles. But the fact was, the bird was slain in an earthen vessel, containing a considerable quantity of running or living water. Into this water the blood fell and mixed, so that the quantity of this sanguineous liquid was abundantly sufficient to admit the sponge by dipping. See verse 5—"And the priest shall command that one of the birds be killed in an earthen vessel over running or living water, which it contained." See also the 51st verse of this chapter. Indeed a little reflection will teach us that the blood of the slain bird, not being more than a spoonful or two, could not alone wet a large sponge sufficiently to *sprinkle* a person and a whole house seven times over. The word *bopsei*, therefore in the above text, most certainly means to dip, but not to pour, or sprinkle." p. 31.

The next passage produced by Mr. Pond, is Ezek. xxiii. 14, 15. "Exceeding in dyed attire upon their heads," and concludes that *dying* cannot be synonymous with *dipping*. Let Mr. Pond attend to the following passage from Mr. Chapin on this text.

"Here the word *dyed*, in the Septuagint is, (*parabapta*.) hence some say, that this word means to dye, as well as to dip. But this objection will lose all its force, when we reflect that the ancient Greeks very frequently applied the word, in all its various forms, to the dyer's art, so as to imply and refer only to its true natural signification, to dip." Besides, the "Greeks made a difference between dye and other colouring matter. Thus Plutarch distinguishes between *chromata*, and *bammata*. The latter word signifies only that sort

of colouring, into which any thing is dipped, according to the sense of the word." See Gale's reflections, p. 101, and 103. In the Hebrew of this verse the word translated dye, is טבל, which Parkhurst says means to dip, immerge, to plunge, and to dye with a certain colour, which is usually performed by dipping. See his Lexicon. The LXX translated this word into the Greek word *parabapta*, which also signifies *dipped*. Hence if this word had been rendered in our English bibles, *dipped* garment, the translation would have been literal and correct. In this case no one would have thought, that the passage countenances sprinkling, or pouring. I do not object to the present version. For the phrase, dyed garments, involves the idea of dipping, because cloth is dyed, not by sprinkling or pouring, but by dipping. This text then most certainly makes in our favour, but gives no support to those of a different practice." p. 31.

Mr. Pond then brings forward Dan. v. 21, and 33, as a proof that *bapto* does not mean immersion.

"We reply, says Mr. Chapin, that the word here is without doubt used figuratively, and designed to express more emphatically the entire wetting, which Nebuchadnezzar should receive from the great dews of Chaldea, by saying, that he should lie in dew, and be covered with it all over, as if he had been dipped." p. 31.

Would our readers be surprised should we assure them that the above are the only passages Mr. Pond has produced from the old Testament, to prove that *bapto* and *baptizo* mean to *sprinkle*? Yet such is the fact. In a note under another head, it is true, he has referred to Isaiah lii. 15. "So shall he *sprinkle* many nations," evidently intimating that *sprinkling* is the import of the original word.

"But the scholar, who will consult the original text, will at once discard this passage as affording any support to sprinkling. The Hebrew word in this verse is רבים, which is rendered *sprinkle*. But it literally means to increase, and by consequence, to make to rejoice, or to exult. See Simonis' Heb. Lex. The LXX translated this word into *thau-ma-ontai*, which signifies either to astonish or to cause to exult or rejoice. But



in no instance is it equivalent to *sprinkle*, as is known by all who understand the Greek language." p. 35.

Has Mr. Pond then proved from any example in the old Testament that *bapto* means to sprinkle? Has he not utterly failed of accomplishing his object? Mr. Chapin has shown that *bapto* and *baptizo* occur in the Septuagint\* twenty-one times, and in all of them, except one, it signifies *immersion*. That one is Isaiah xxi. 4.

"But here, says he, the LXX have used the word *baptisei* without any authority from the original text. The Hebrew word is *בערתני* which according to Simonis, signifies to terrify, to frighten exceedingly; and is well translated in our bibles, "fearfulness affrighted me." Bishop Lowth has also translated it, "terrors have scared me."

Let us now see in the light of Mr. Chapin's letters, how Mr. Pond succeeds in producing examples from the New Testament, in which *bapto* and *baptizo*, mean to sprinkle. Heb. ix. 10. "Which stood only in meats and drinks and divers washings, and carnal ordinances." Because there were various sprinklings under the former dispensation, Mr. Pond seems very confident that the phrase, *divers washings*, (baptismois) must be used to denote other modes of applying water, than a total immersion; that the Apostle must have referred to the sprinklings of the Jewish ritual. pp. 30, 31.

"The correct translation of the phrase, says Mr. Chapin, is *divers immersions*, so Grotius, Whitby, and McKnight understand it. Had it been so rendered, no one would have thought that this text favoured sprinkling."

After showing that the apostle might have included the various sprinklings in the clause, "carnal commandments," Mr. Chapin proceeds to mention some of the numerous and divers immersions required by the law.

"When defiled by the touch of a dead body, all manner of wooden vessels, all kinds of raiment, all skins, all sacks, and whatsoever vessel it be, in which any work was done, all must be baptized, or put into water. See Leviticus xi. 32. Birds, cedar wood, scarlet and hyssop, were to be dipped in blood and water. See Lev. xiv. 6. Various things taken in war with Gentile nations, and which would not abide the fire, were to be put in, or made to pass through the water. See Numbers xxxi. 23. Priests, lepers, and persons who were defiled by the touch of a bone, or a dead body, were to bathe or immerse their bodies in water. See Lev. xiv. 8. Num. xix. 7 and 19.

"Now, these divers immersions must occur very frequently. If the dead body of a weasel, or mouse, or tortoise, or ferret, or chameleon, or lizard, or snail, or mole, touched any vessel of wood, or raiment, or skin, or sack, and whatsoever vessel in which work was done, were all to be immersed. When a person died in a tent, every thing and person in it were rendered unclean. Whoever in the confusion of battle, touched one that was slain with the sword, or a dead body of a man or beast, or even a bone or a grave, was unclean, and must bathe in water. In every conquest, a very large portion of their spoils must be made to pass through the water, or be dipped. See Lev. xi. 30, 31, 32, and Num. xxxi. 21, 22, 23.

"Thus you see, my brethren, that under the law divers immersions must have happened very frequently, and they were administered for divers purposes. Well might the apostle say, that the ancient economy stood in divers immersions, and yet in this phrase have no reference to sprinkling. If, as our opponents say, the apostle meant to express the various sprinklings of the law by the words *diaphorais baptismois*, translated, *divers washings*, why did he not in the subsequent parts of the chapter continue to employ the same word, when he spake of sprinkling? If this term would naturally express the idea of sprinkling in one place, it would in another. But let us look over the chapter and see if he retained this word. See verse 13. "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling *rantizousa*, not *baptizousa*. Verse 19. Moses—sprinkled [*errantize*] both the book, &c. Verse 21, "Moreover he sprinkled *errantize* likewise with blood both the tabernacle," &c. His steady use of the word *rantizo*, to express sprinkling in this chapter, is strong proof that he well knew the word *baptizo*, meant something quite different, viz. to immerse,

\* A Greek version of the Old Testament, so called, because it was translated from the original Hebrew by seventy persons.

This latter word, Campbell says never means to sprinkle, either in sacred or classical writers." pp. 32, 33.

Mr. Pond relies much on Luke xi. 38, and Mark vii. 3, 4. Let us hear what Mr. Chapin has to say on these passages.

"And when the Pharisee saw it, he marvelled, that he had not first washed before dinner." The original word is *ebaptisthe*. It is not said in these words, what was baptized, whether the hand, or the entire body. It is supposed, however, by some, that the inspired penman had particular reference to the washing of hands, and that this passage is parallel to the one in Mark vii. 3, "For the Pharisees, and all the Jews, except they wash their hands oft, eat not." The original is *ἐὰν μὴ πύργῃ ἠψάνται τὰς χεῖρας, οὐ ἐσθίουσι*. that is, except they wash their hands up to the wrist, or elbow, they eat not.\* This mode of washing was performed most likely by first dipping their hands into the water. Of this opinion was Dr. Pocock. His words are these: "The greatest and most notorious uncleanness of the hands reached but to the *sterek*, or the wrist, and was cleansed by immersing or dipping them up so high." Dr. Hammond is of the same opinion, and determines this to be the sense of this passage. Says he, "Washing of any part, as the hands here, by the way of immersion in water, as that is opposed to affusion or pouring water on them." See Gale, pp. 158, 159.

Again, it is said that the washing performed by the Jews when they returned from market, was not a cleansing of the whole body, but only a partial application of water. See Mark vii. 4.

In reply to this, we observe, that the law of God required the Priests, when defiled, to bathe in water before they eat of the holy things. See Lev. xxii. 6. "The soul, which hath touched any such, shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water." Now is it not rational to suppose, that the common people in cleansing their bodies would follow the example of their religious teachers, and bathe their flesh in water? That the more superstitious Jews did immerse their whole bodies when they returned from the market, is confirmed by the best critics. Vatablus, on this text, remarks, "They (the Jews) washed themselves all over."

See Gale, p. 164. Grotius, in commenting on this place, says, "They were more solicitous to cleanse themselves from the defilement they had contracted in the market, and therefore they not only washed their hands, but immersed their whole bodies." See him in loco.

But, after all, this text may have no reference to washing the body, or the hands, but to the things purchased in the market. The verse reads thus, "And when they come from the market, except they wash, they eat not." The reader will observe, that the words, *when they come*, are not in the original, but supplied by the translators. The sense would be good, to say, "And provisions brought from the market, except they wash, they eat not." In support of this construction, the learned Mr. Gale observes, "that all the versions in the Polyglot Bible, except Montanus', and the vulgar Latin, to wit, the Syriac, Arabic, Ethiopic and Persic, all take the meaning to be, that the things, which they bought in the market were washed, before they could be eaten. See Gale, p. 167.

Some suppose that the baptism of pots, cups, tables, and brazen vessels, was not performed by immersion, but by pouring and rubbing. In reply, we remark, that all wooden vessels, which were defiled, were by the law of God to be put into water. See Lev. x. 32. Earthen vessels, when defiled, were to be broken, and brazen ones were to be purified by fire. Now it is most probable that the Jews were not content to follow the directions, respecting earthen and brazen vessels, but in cleansing them, they baptized them, or put them into water, as they did their wooden ones, and did not break the earthen, nor burn the brazen vessels; and so laid aside the command of God. Their tables were not three nor four footed, like ours at this day, but they were couches, on which they leaned at their meals. And these couches, or tables, as they are called, were not washed by having water sprinkled or poured upon them, but by being put into water, as other clothes were washed." pp. 33, 34.

We have referred to the foregoing texts of scripture brought forward by Mr. Pond, simply, because so much reliance seems to be placed upon them by himself and his friends, and because such clear and ample illustrations of them have been given by Mr. Chapin. It is not our professed object at present

\* See Gill on this passage.

to review the work of Mr. Pond, else several other passages would come under consideration. But as he had professed to bring examples wherein *bapto* and *baptizo* were used to signify *to sprinkle*, we were anxious to let our readers see what those examples were. A few others are named from profane authors, but would our limits permit, we think we could show them to be equally insufficient to answer his purpose. Those who read Mr. Chapin's letters, will be able to detect many other errors in Mr. Pond's reply, and refute many other arguments upon which he seems so confidently to depend.\*

It was our intention, before closing this review, to notice the remarks of Mr. Chapin upon the commission, Matt. xxviii. 19, 20. But our limits will not allow. They throw new and interesting light upon the argument derived from it, in favour of our sentiments.

Mr. Chapin's answer to those who justify the change of immersion into sprinkling, must be con-

\* Our references are made to Mr. Pond, second edition, pp. 16—35.

sidered satisfactory by all Protestant Christians.

The household baptisms mentioned in the New Testament, are examined with fairness by Mr. Chapin, also the *design* of baptism and circumcision, and the difference between the two. Mark x. 14. Suffer little children, &c is illustrated in a very clear and happy manner; also, 1 Cor. vii. 12, 13, 14. "The unbelieving husband is sanctified, &c. and several other passages of scripture, particularly Rom. xi. 16, 24. The practical tendency of Pseudo-baptism is a subject to which we wish the Christian community to give their serious attention. In his 17th letter, Mr. Chapin has shown that it is unfavourable to the interests of the church, and the promotion of individual piety. The last letter treats briefly on the argument for our views of baptism derived from ecclesiastical history.

The whole is executed in a manner which does honour to the head and heart of the writer. We recommend it to all who desire to know and obey the truth.

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## Missionary Intelligence.

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### AMERICAN BAPTIST FOREIGN MISSION.

LETTER FROM MRS. JUDSON TO HER FRIEND IN BOSTON, DATED

*Rangoon Mission House, Oct. 2, 1818.*

*My dear Mrs. B.*

I received your kind favour of November 11th, by the hand of Mrs. Wheelock, and sincerely thank you not only for that, but for sending to us so interesting and valuable an addition to our mission. Though we have of late been cast down, we see we have not been forsaken. We feel our dear Christian friends in America are still endeavouring to hold up our feeble

hands, not only by their prayers and kind exhortations, but by actually sending us some of their choicest number. Their arrival has given a new spring to our feelings and exertions. To be again refreshed with Christian society and congenial souls, restores us in a manner to our native land and former enjoyments. We do indeed feel that if we were under a Christian government, our prospects would be bright as day, and our happiness as great as could be enjoyed in this sinful world. We rejoice in the arrival of our dear friends. We rejoice in their interesting appear-



ance, their propriety and delicacy of conduct, their correct way of thinking, their fervent piety, and their right views of missionary employment. We pray, and trust we shall be mutual blessings to each other, and that the Lord will now send prosperity.

As Mr. Judson will write more particularly respecting the mission to Dr. Baldwin, I will turn your attention to another subject. Perhaps some account of the Burman religion, and their manner of worship, would not be uninteresting.

The Burmans have four days in the month which they consider particularly sacred. They are the change, the quarters, and the full of the moon. On these days their religion requires them to lay aside in part their secular employments, to listen to the instructions left by Gaudama; and eat but once. There are very few however, who are strict in complying with these requirements, though they generally go in crowds to worship at some pagoda. It is already known by the Christian world that the Burmans are atheists. They have no idea of an eternally existing Being, whose nature is entirely different from that of creatures. Their Boodhs or transitory deities they consider as possessing all the powers and passions of human beings, but on conquering and subduing them, they arrive at a state of perfection, which, agreeably to the course of things, makes them deserving of a deified state, which is non-existence. Though they worship much, their motives and objects of worship are different from other worshippers. Gaudama their last Boodh, has taught them that meritorious, or evil actions as certainly produce rewards or punishments as the cart wheel follows the steps of the ox. Thus to build a pagoda, a dwelling for priests, a habitation for travellers, respectfully to listen to the instructions of Gaudama, and to make frequent offerings, will procure a reward

without the interference of an agent. Or to kill a creature of any description, to steal, to drink spirits, &c. will in the same way procure punishment. When they pray, it is to no particular object, but simply to desire certain things while they reverentially remember their last deity, or are in the presence of one of his images. From this it may readily be perceived that their religion is entirely selfish, and their affections have no share in the performance of their duties. Though their code of moral laws is very excellent, it has no power over their feelings, it is not even sufficient to restrain them from committing the grossest of crimes. The country is full of pagodas, or rather monuments raised to the memory of Gaudama. They are of a pyramidal form, made of brick and mortar, polished and covered with gold leaf, entirely solid without the least aperture. One of the largest perhaps in the world is situated about two miles from us. The great road which leads to it, is lined on both sides with pagodas of various sizes, hence the road has obtained the name of pagoda road.

To give an accurate description of this noble edifice, requires an abler pen than mine, and perhaps a better description of its construction and dimensions cannot be given than that which Colonel Symes has given of a similar one at Pegue. The beauty and variety of its appendages, however, are far superior. After having ascended the flight of steps, a large gate opens, when a wild fairy scene is abruptly presented to view. It resembles more the description we sometimes have in Novels of enchanted castles, or ancient abbeys in ruins, than any thing we ever meet with in real life. The ground is completely covered with a variety of ludicrous objects which meet the eye in every direction, interspersed with the banyan, cocoa nut, and toddy trees. Here

and there are large open buildings which contain huge images of Gaudama, sometimes in a sitting, sometimes in a sleeping position, surrounded by his priests and attendants in the act of worship, or listening to his instructions. Before him are erected small altars on which offerings of fruits, flowers, &c. are laid. Large images of elephants, lions, angels and demons, together with a number of indescribable objects, all assist in filling up the picturesque scene. To this pagoda, this monument of folly and superstition, the inhabitants of the neighbouring towns and villages resort once in a year. It is considered peculiarly meritorious to worship at this pagoda; it is supposed to contain some sacred relick of Gaudama. The ground on which this pagoda is situated, commands a view of the surrounding country, which presents one of the most delightful landscapes in nature. The polished spires of the pagodas, glistening among the trees at a distance, appear like the steeples of meeting houses in our American sea-ports. The verdant appearance of the country, the hills and valleys, rivers and ponds, the banks of which are covered with cattle, and fields of rice, each in their turn attract the eye and cause the beholder to exclaim, Was this delightful country made to be the residence of idolaters? Are those glittering spires which, in consequence of association of ideas, recall to mind so many animating sensations, but the monuments of idolatry? O my dear madam! scenes like these, productive of sensations so various and so opposite, do notwithstanding fire the soul with an unconquerable desire to do something to rescue this people from destruction, and lead them to the Rock that is higher than they. We feel strongly encouraged to hope (though our present prospects are not very flattering) through the prayers and intercessions of our dear American friends, that this ru-

ral, this delightful country will one day be inhabited by the friends of Jesus, and that houses will be raised for his worship on the ruins of these idolatrous monuments.

Affectionately and respectfully yours,  
N. JUDSON.

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LETTER FROM MR. JUDSON.

*[We present our readers with the following extracts from the Rev. ADONIRAM JUDSON'S Letter, dated Madras, May 28, 1818, to the Corress. Secretary of the Board. The circumstances and occasion of Mr. Judson's undertaking a voyage to Chittagong, have been stated in a former number. It seems he expected to have arrived there in ten or twelve days. But such was the state of the winds, and the unmanageableness of the ship, that they could not make the port, but were obliged to steer for the Coromandel coast.]*

"The ships destination," says Mr. Judson, "was changed on the 26th of January. We retraced our course for a few days, and then stood to the westward. It was with the most bitter feelings, that I witnessed the entire failure of my undertaking, and saw the summits of the mountains of Arracan, the last indexes of my country, sinking in the horizon, and the ship stretching away to a distant part of India, which I had no wish to visit, and where I had no object to obtain. It was, however, some mitigation of my disappointment, that I should, in all probability, be able to return to Rangoon, and resume my missionary business much earlier, than if I had visited Chittagong. But even the consolation of this hope was not long allowed me. We had, indeed, a quick passage across the bay; but, on drawing near the Coromandel coast, the wind and current combined to prevent our further progress, and at the expiration of another month, having for a long time subsisted on nothing scarcely but rice and water, and being now reduced to very short allowance, we concluded to make sail for Masulipatam, a port north of Madras, which we doubted not we should be able to reach in a very few days. In this, again, we were disappointed, and



through the unmanageableness of the ship, or the mismanagement of the captain, were detained at sea nearly another month. During this period, we were sometimes in great distress, deeming ourselves very fortunate, when able to get a bag of rice, or a few buckets of water from any native vessel which happened to pass. Once we sent the long boat, to the shore, and obtained a considerable supply of water, which was a great relief. But of rice we could obtain no sufficient supply, and all other articles of provision were quite out of the question.

The low state to which I was at length reduced, occasioned a partial return of the disorder of my head and eyes, to which I was subject two years ago. This, with other circumstances united, left me no other source of consolation but resignation to the will of God, and an unreserved surrender of all to his care; and praised be his name, I found more consolation and happiness in communion with God, and in the enjoyments of religion, than I had ever found, in more prosperous circumstances.

Finally, we did reach Masulipatam, and as there was no prospect, that season, of reaching Madrass by sea, the only port on the coast where I could hope to find a vessel bound to Rangoon, I was under the necessity of taking a journey by land—distance about three hundred miles. I accordingly hired a palanquin and bearers, and arrived here the 8th of April. My first aim was, of course, the beach, and my first inquiry, a vessel bound to Rangoon. But my chapter of disappointments was not yet finished. No vessel had sailed for Rangoon this year, and such, it was understood, was the unsettled state of the Burman country, that none would probably venture for some time to come.

Here I have remained ever since, under very trying circumstances. Have scarcely heard from Rangoon, since I left, or been able to transmit any intelligence thither, by a conveyance to be depended on. The weakness of my eyes prevents my application to study, or attempt at any exertion. I am making no progress in missionary work; I am distressed by the appalling recollection of the various business which was pressing on me at Rangoon, and made me very reluctant to leave home for the shortest time. Now, I have been detained twice as long as I anticipated, and have, without, wholly failed in my undertaking. Where, my rebellious heart is ready to cry, where is the wisdom of all this? But it is wise, though blindness cannot apprehend. It is best, though unbelief is disposed to murmur.

Be still, my soul, and know that He is God.

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FROM THE SAME TO THE CORRESPONDING SECRETARY, DATED

*Rangoon, Oct. 9, 1818.*

My last was dated Madrass, May 28, 1818. At that place I remained waiting for a conveyance to Rangoon, until the 20th of July, when I took passage on an English vessel, at one hundred and sixty-seven rupees. During my stay in Madrass, I experienced great kindness and hospitality in the families of the Rev. Mr. Thompson, chaplain; and the Rev. Mr. Loveless, missionary; and received such proofs of Christian affection from many dear friends, as rendered parting with them very painful, though my detention in Madrass had, in other respects, been almost insupportable. We anchored at the mouth of Rangoon river, on the 20th of August. The next morning, when the pilot came on board, I was overwhelmed with the intelligence, that, on account of the dangerous situation of affairs, the mission had been broken up, and that Mr. Hough and family, and Mrs. Judson had taken passage for Bengal. To my great relief, however, it was added, that, before the ship left the river, Mrs. Judson's reluctance to leave the place had so increased, as to force her back to the mission house alone; and further, that the ship, being found unfit for sea, was still detained. On my arrival, I found that brother Hough was inclined to pursue his original plan. His reasons, he will, doubtless, communicate to the Board. It is expected that the vessel will be ready for sea in about a fortnight.

The brethren Colman and Wheelock and their wives, arrived the 19th of September, about six weeks after my return. We had, I can truly say, a most joyful meeting. You have never seen them, or it would be unnecessary to add, that they are four *lovely* persons, in every sense of the word, and appear to have much of an humble, prayerful spirit. Such being their interesting appearance, we regret more deeply to find, that the health of the brethren is so feeble. They have both had a slight return of bleeding at the lungs, an old complaint to which they were subject in America. May the Lord graciously restore and preserve them!

A few days after their arrival, I introduced them into the presence of the

viceroi. He received us with marked attention; which, however, must be ascribed to the influence of a handsome present, which went before us. Though surrounded with many officers, he suspended all business for a time, examined the present, and condescended to make several inquiries. On being told, that the new teachers desired to take refuge in his glory, and remain in Rangoon, he replied, Let them stay, let them stay; and let your wife bring their wives, that I may see them all. We then made our obeisance and retired.

The examination which brother Hough sustained during my absence, and the persecution of the Roman Catholic padres, have made us feel more deeply than ever, the precarious situation of this mission, and the necessity of proceeding with the utmost caution. It was only through the favour of the viceroi, that the padres were allowed to remain here, when they arrived from Ava, under sentence of banishment. And it is only through his mediation, and the influence of large presents made to the king, that the order of banishment is reversed, if indeed it be reversed, a report not yet confirmed. One malicious intimation to the king, would occasion our banishment; and banishment, as the Burmans tell us, is no small thing,—being attended with confiscation of all property, and such various abuses, as would make us deem ourselves happy to escape with our lives.

Such a situation may appear somewhat alarming to a person accustomed to the liberty and safety of a free government. But, let us remember, that it has been the lot of the greater part of mankind to live under a despotic government, devoid of all security for life or property a single moment. Let us remember, that the Son of God chose to become incarnate under the most unprincipled and cruel despot that ever reigned. And, shall any disciple of Christ refuse to do a little service for his Saviour, under a government where his Saviour would not have refused to live and die for his soul? God forbid. Yet faith is sometimes weak—flesh and blood sometimes repine. O, for grace to strengthen faith, to animate hope, to elevate affection, to embolden the soul, to enable us to look danger and death in the face; still more, to behold, without repining, those most dear to us, suffering fears and pains, which we would gladly have redoubled on ourselves, if it would exonerate them.

We feel encouraged by the thought that many of the dear children of God

remember us at the mercy seat. To your prayers I desire once more to commend myself, the weakest, the most unqualified, the most unworthy, and the most unsuccessful of all missionaries.

*We are pleased to observe in the Fifth Annual Report of the the Baptist Board, from which the above is taken, the following paragraph relating to the establishment of a*

#### MISSION TO AFRICA.

THE friends of human happiness will be gratified in marking the decisive tendency of some great proceedings of the present auspicious period in favour of the abused and subjugated population of the benighted land of Ham. To this country of debasement and misery, the Board have conceived it their duty to undertake a mission. Two coloured brethren of the Baptist church in Richmond, Va. they feel pleasure in announcing to the public as suitable subjects of their patronage for this benign purpose. These brethren, it is expected, will sail in the fall for the land of their forefathers, to publish the gospel of peace and salvation, promoting at the same time, the great and merciful designs of the American Colonization Society.

FROM the table of Associations, inserted in the Report, we learn that there are in the Baptist connexion, 140 associations—2700 churches—about 2000 ministers; baptized the past year 9612 in 104 associations; probably in all of them, near 13000: returned, as per minutes of 131 associations 182,393: in all not less than 195,000, besides the large number of unassociated churches.

BESIDES the 140 associations, may be mentioned the *Sabbatarian General Conference*, having, as by the latest minutes of that body which have come to hand, 10 churches, 11 ministers, and 1934 members. There are also many unassociated churches in our country, and many who deviate in some less important respects from those things which distinguish and characterize the main body of the Baptists in the United States. The Rev Mr. Willey, Corresponding Secretary of the Shaftsbury As-



sociation, has furnished the following statement of those, of the description just referred to, in that quarter:

"There are within the bounds of this association, and belonging to no other, *ten* Baptist churches of our faith and order, containing about 785 members. I have taken considerable pains, and give the number nearly, if not quite accurate. *Seven* ordained ministers not on minutes. Also there are *three* Baptist churches called open or free communion, containing 355 members, and *two* ministers. Also *two* seventh day Baptist churches, containing 250 members."

From this it should seem that a considerable aggregate of unassociated churches would be found in the United States, enough undoubtedly, to swell the main body of the denomination, united, generally speaking, in the same distinguishing views, to considerably more than 200,000 members.



#### DOMESTIC DEPARTMENT OF THE BOARD.

LETTER FROM REV. J. M. PECK TO ONE OF THE EDITORS, DATED

*Mission House, St. Charles, \*Apr. 19, 1819.*

*Rev. and dear brother,*

Your very welcome letter of November 27th came to hand in due time. It would have met with an earlier answer, had not my time been unusually employed. For the most of six months past I have been riding in the interior, trying to get into operation an infant missionary society formed in this territory last fall; and I am happy to state that our expectations are more than realized in the progress that has been made. About 12 mite societies auxiliary, have been raised up, three of which are in the Illinois, and the remainder are in the Missouri, and we hope for one or two more soon. Though most of these are on a small scale, and cannot be expected to do great things at present, we hope they will grow to something by and by. Three of these are female institutions, one of which is about 250 miles up the Missouri, in the town of Chariton, and on the very spot where the Indians resided in 1815—16. I believe this is the farthest west of any in the United States.

You are not to expect that missionary efforts can move on here with the same delightful rapidity as in the old States. Every thing here must commence anew. With the exception of a

few individuals who have recently emigrated from parts where the spirit of missions has been felt, most of the people are totally unacquainted with the object. In short, their minds must be cultivated before they are prepared to catch a single spark of the fire of missionaries. Accustomed themselves to live without the gospel, and having never enjoyed the benefits of an education, even in the common rudiments of learning, how is it expected they will feel for their fellow-men, who are grogging in darkness. These remarks apply to many who profess our holy religion, but who, it is to be feared, are seldom governed by its influence.

In my travels I have passed over most of the principal settlements designed to be embraced in the contemplated State of Missouri, and as I went endeavoured to tell them the "good news." In many places there are people associated, who call themselves Baptists, who are formed into churches. In all places religion is very low, scarcely the form, much less the life and spirit existing. There are a number of preachers, but it is a question if some of them do not more real injury than good. Some few there are, who, though possessed of very little learning, are faithful good men, whose lives are exemplary; but this is not the case with all. To see families of children in rags or greasy skins for dress, growing up without the least acquaintance with God and divine things; without the advantages of a common school, but accustomed to idleness, swearing, drunkenness, and many other vices, from the morning of life, is amongst the trials that a missionary must meet with in this land. This is but a faint picture of many settlements interior. A change in some respect is about taking place, by the sale of public lands, and the rapid influx of emigration; but these people must exist somewhere. Many will push farther interior, and thus the field for missionary culture will enlarge.

The state of things in St. Louis is about as formerly. Some more attention has been excited amongst the blacks, and one or two instances of conversion have taken place. We have received an addition of eleven by letter to our church, all Africans. We have now two of these sable brethren, who can exhort and pray, which they are allowed to do amongst their own colour; and we hope with success. We have concluded to enlarge our sphere of effort, and consequently have made

\* St. Charles is a very pleasant village situated on the north side of the Missouri river, about twenty miles north-west of St. Louis, and about the same distance from the junction of the Missouri and Mississippi rivers.



some important alterations in our arrangements; a communication of which has been sent to the Board.

Brother Welch continues in St. Louis, to take charge of affairs there, while I have removed to St. Charles, where it is expected we shall fix something like a permanent residence for some time to come.

Rev. Mr. Craig, a worthy, active brother of the right stamp, settled here last winter, opened a school, and soon after, the St. Charles church was constituted. With him we have formed a connexion in the school business, with a view to establish a respectable seminary and boarding school. We think that ultimately this will very much lessen the expense of the mission, and greatly promote the grand object before us. The field for missionary labour is on every side of us. Within a day's ride are a number of destitute settlements, that pressingly call upon us to "come over and help them."

St. Charles is a flourishing, healthy village, and exceedingly well situated for an Academy. A meeting has been opened for the blacks here, and the first evening, a ringleader amongst them in wickedness was struck under heavy conviction, and in a few days gave evidence of a gracious change. A week ago yesterday, Brother Craig baptized him in the Missouri. I believe this was the first time this solemn ordinance was ever performed in the Missouri, though it has been in some of its tributary streams; certainly it was the first instance in St. Charles.

The conversion of this old sinner, and his baptism, have had a most serious effect on the minds of the Africans. Some are known to be under solemn exercise of mind, and the meetings for them are crowded, and very interesting. Last night I had a serious time with them. So eager did they appear to catch the sound from the speaker's lips, that a pin might have been heard to fall. What will be the result of this, I am not prepared to say. It is hoped that one or two whites are under some exercise. "O pray for us, that the word of the Lord may have free course and be glorified."

There is some little attention, and pretty solemn meetings on the Femme Osage, 25 miles above St. Charles, where Brother Craig has preached, and where he has baptized one person the past winter. Four or five more are waiting to go down into the water.

Yesterday I opened a Sunday school in St. Charles for children. A few Presbyterians have also established one for the blacks. A Bible Society, aux-

iliary to the American Bible Society was formed in St. Louis last December and another in St. Charles in January. They are likely to prosper. The Bibles you so obligingly sent, have safely arrived—We have also received packages from other sources; but they were all wanted.

Yours with respect,

J. M. PECK.

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## DOMESTIC MISSION.

### MISSIONARY SOCIETY OF MASSACHUSETTS.

On Wednesday, 26th ult. this Society held their 17th Anniversary in the First Baptist Meeting-House, in Back-Street.

An interesting and appropriate discourse was delivered at the opening of the meeting, by Rev. GEORGE KEELY, pastor of the Baptist Church at Haverhill. The Report of the Trustees was read by Rev. Mr. Winchell, (the Secretary having been obliged to be absent on a journey for his health.) An abstract of this Report is now laid before our readers.

After the Report was read—

On motion by the Rev. Mr. Jacobs, seconded by the Rev. Mr. Nelson, it was *Resolved*, unanimously, that the Report be accepted.

The Treasurer then presented his account for the current year, from which it appeared that more than one thousand dollars had been received by subscriptions and donations, besides about 1000 dollars from the bequest of Miss BULL, late of Hartford, Con. designed to aid the translation of the Scriptures into the languages of the East. On a motion by the Rev. N.W. Williams, seconded by the Rev. J. Grafton, it was

*Resolved*, unanimously, that the Report be accepted.

On a motion by the Rev. Mr. Going, seconded by the Rev. Mr. Train, it was

*Resolved*, unanimously, that the thanks of the Society be presented to those benevolent individuals and societies, who have contributed to the aid of the funds of this institution during the past year.

It was also voted, unanimously, that the thanks of the Society be given to the Secretary and Treasurer, for their faithful services during the year.

Each of the gentlemen who moved, and also those who seconded the above resolutions, accompanied them with interesting remarks, calculated to increase and perpetuate the Missionary efforts of all the friends of the Institution.

One remark, in particular, made by the Rev. Mr. Grafton, Vice President of the Society, seemed greatly to animate the hearts of the assembly, viz. that this Society, which was able to raise only about 150 dollars the first year of its formation, had afforded since that time by the labours of its Missionaries, the amount of about 40 years preaching.

The Officers chosen for the ensuing year, were as follow :

Rev. Dr. BALDWIN, *President.*  
 " JOSEPH GRAFTON, *V. Pres.*  
 " DANIEL SHARP, *Secretary.*  
 " ENSIGN LINCOLN, *Treasurer.*

TRUSTEES.

<i>Rev. F. Williams,</i>	<i>D. Benedict,</i>
<i>L. Bolles,</i>	<i>W. Gannett,</i>
<i>S. Gano,</i>	<i>Charles Train,</i>
<i>Wm. Collier,</i>	<i>Bela Jacobs,</i>
<i>J.M. Winchell,</i>	<i>J.C. Ransford,</i>
<i>N.W. Williams,</i>	<i>J. Loring,</i>
<i>E. Nelson,</i>	<i>H. Lincoln,</i>
<i>S. S. Nelson,</i>	<i>L. Farwell.</i>

In the evening an appropriate discourse was delivered by the Rev. Mr. Going, and a collection taken to aid the funds of the Society, amounting to \$48.42.

All the services of the occasion were highly interesting to a large and respectable audience.

ABSTRACT OF THE REPORT OF THE TRUSTEES OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS, MAY, 1819.

*Dear Brethren,*

BEFORE we submit to you any extracts from the letters of our Missionaries, it may be proper to remark, that we have little which is interesting to communicate, because the most important facts contained in their journals, have been already published in the American Baptist Magazine. We will, however, give you some general view of the operations of the Board, and of the different fields of labour in which your missionaries have been engaged.

Rev. Henry Kendall has laboured for three months in the District of Maine. He represents the region he visited to be in a very low and gloomy state. "I humbly hope, says he, that I have not laboured in vain. In several places, some have gladly received the word, and have been baptized. These still continue stedfast in the faith. I have assisted in organizing two female missionary societies, one in Harpswell, and another in Litchfield. The brethren express much gratitude to your Society, and hope still to be remembered by them." He adds, "Since the above was

written, I have been called to preach before three female Mite Societies, and collected generous contributions from each of the assemblies in aid of the Foreign Mission."

Rev Timothy Hodsdon has laboured three months in the towns of Bangor, Hampden, Penobscot, Nobleboro, Frakfort, Brewer, Orrington, Bucksport, Stetson, Levant, Dixmont, and Bowdoinham. He invariably met with a welcome reception; and expresses a hope that in some of these places the word was made profitable to the people, "being mixed with faith."

Rev. Nehemiah Lamb has been appointed by the Board for six months, to preach in the westerly parts of the State of New-York.

After Mr. Lamb had passed two days in traveling through a dreary, uninhabited wilderness, he found himself on the shore of Lake Ontario, where he met with a kind reception from a Christian family. "On the Sabbath, he says, I preached three times, and the congregation was very attentive. At the close of the last meeting, five brethren remained to converse with me. I asked them whether they did not think it was their duty to unite together as a Church of Christ? They answered in the affirmative, and appointed their first meeting preparatory to this important step." "In Freeman settlement, he observes, I was kindly received. The brethren thanked the Lord that he had put it into your hearts to send me amongst them. I had great liberty in preaching Christ to them, and I believe the Holy Spirit took of the things of Christ, and shewed them unto me, and enabled me to bring from the rich treasure of his word things new and old. I believe I was enabled to strengthen the souls of the disciples, and to shut the mouths of gainsayers. On the first of July I rode in company to Shelby. Here we found a few scattered sheep in the wilderness; it was astonishing to see people flocking out of the woods in droves to attend this appointment. Elder Irons preached, and five came forward, and were received as candidates for baptism. We then repaired to the water side. I delivered a short address on the occasion, and Elder Dutcher buried the candidates by baptism. There appeared evident tokens that the work was not at an end. I expect there will be a Church soon organized in this place."

It appears from the journal of brother Lamb, that he confined his labours in a great measure to new settlements, where the people are poor and thinly scattered. We rejoice with him



in the success of his attempts to bring these "sheep of the wilderness into one fold." We hope in every place, where there are a few who give evidence of having passed from death unto life, that our Missionaries will assist in embodying them as a Church, and encourage them to meet together for prayer, and reading the scriptures when they have no public teacher.

It must have afforded Mr. Lamb much satisfaction, when, on his return to Brighton, he was informed that he was the means of directing the attention of several pious persons to the importance and desirableness of forming themselves into a church, and that a council was to meet on the subject the next day. He speaks of the solemnities of this occasion as particularly interesting; but as the services connected with the constitution of this church have been already recorded in the Magazine, we need not repeat them here.

Rev. Samuel Churchill has spent six months under the patronage of the Board, in the south-westerly parts of New-York State; and in Susquehanna and Wayne counties, Pennsylvania. Some extracts from his journal we think will be highly satisfactory to the Society. He thus writes, "I have visited families, schools, persons confined in prisons, and the sick. I have encouraged the formation of benevolent societies; and in several places have found such societies in operation. I am still employed in doing the work of an evangelist; and have reason to believe that my labours have not been altogether in vain. But I need much more wisdom, prudence, piety and zeal. Pray for me.—Many have expressed their thanks to the Society, and some have proved their gratitude by contributing to its funds. I spent six Lord's days at Smithville, (N. Y.) and received twenty-four dollars. At this place frequently more attend meeting than their place of worship could contain. At Clark's settlement in Lisle, where I spent some time, several persons have lately manifested a hope of their adoption. Their neighbours behold the glorious change, and the righteous are glad. In December last, I became acquainted with a man, who dates his conversion since he was fifty years of age. He had been notoriously loose and immoral; but for some years has been greatly altered. He had kept a Bible in his chest for 30 years without using it, or knowing its value; but after his conversion, he betook himself to this long neglected treasure, which he found to be of more value than thousands of silver and gold; and sweeter than honey, and the hon-

ey comb. His Bible had never been soiled; the print was large and fair; but for want of more education, he was at first under the necessity of spelling the words; but his love for the truth soon overcame every difficulty, so that he can now read the sacred volume with ease.

Rev. Jonathan Stone has completed a Missionary tour of six months, chiefly in Pennsylvania. He has also had another appointment from the Board for three months.

You will be able to form some estimate of the nature and extent of his labours from his own letter. He remarks, "The greatest part of my time in this Mission has been spent in Bradford County, Pennsylvania. I commenced in Springfield, and from thence I went to Canton, where the Lord has begun a good work. A church has been constituted in this place, consisting of 37 members. One old man more than 74 years of age, has been added since. I baptized on the 20th of September last. At Burlington I preached several times, baptized one, and broke bread to the church. I received from the church a donation of ten dollars to the Society, and \$1,12½ by contribution." Mr. Stone states that in a place called Gloomy Forest, within this settlement, one sermon only had ever been preached, though it had been inhabited three or four years. It is pleasing to learn, however, that in this dark and desolate place, entirely destitute of preaching, the pious people assemble together on the Lord's day for reading the scriptures and prayer. Previous to the visit of our Missionary brother, two persons had just obtained a hope in Christ. This people expressed much gratitude to the Missionary Society, and earnestly requested Mr. Stone to visit them again. He closes his communication by observing, "While endeavouring to perform the duties incumbent on me in this mission, I have in many instances suffered the hardships and inconveniences attendant on travelling through new countries. I have had to journey through muddy and rough roads, and deep snows. I have been exposed to the extremes of scorching heat, and intense cold, which the delicacy of my constitution renders very distressing. I have, however, great reason to acknowledge the goodness of God, in that I have been every where kindly received, hospitably entertained, and attentively heard; and I hope that my labours have not been in vain, though performed in much weakness. I have travelled 1282 miles, preached 163 times, baptized 22, attended with six



different churches at their covenant meetings, and administered the Lord's supper six times."

Rev. David A. Balcom has performed a mission of three months, under the patronage of the Board. In attending to the objects of his appointment, he visited several destitute sections of the country in New-York, Pennsylvania and Virginia. At Elmyra, he says, "I determined to make a stand, for the purpose of forming Mission Societies. From the nature of my instructions, I concluded that I should thus be acceptably employed. Accordingly, I have spent a considerable part of my time in forming Female Mission Societies within the bounds of the Chemung Association. Little had been done before in the cause of Missions; but I have the pleasure to say that the state of things is now widely different. In my excursions among the people, I had the happiness of seeing a missionary spirit diffusing itself into every heart. The country is mostly new, and many of the inhabitants are poor; an association of females for the support of Missions, must therefore be an interesting circumstance. I have, however, had the gratification to see many of these Societies formed. In one instance, at the close of a public meeting, without any previous intimation of my design, the subject was offered to the consideration of the females present; and marvellous as it may appear, every female present rose to express a wish to become members of a Mission Society. A Society was formed on the spot. I think that on a moderate calculation, the funds which will be raised by the female Societies that are formed within the bounds of the Chemung Association will be sufficient to support one Missionary constantly."

Rev. George Evans has been appointed as a Missionary for six months; to continue his labours in the State of Ohio. As the letters of this pious and indefatigable servant of Christ have been published in the Magazine, we deem it unnecessary to repeat them. The zealous and persevering measures which Mr. Evans has pursued to awaken a missionary spirit, has received our most cordial approbation; and the success which has accompanied his measures lays us under fresh obligations of gratitude to God.

Rev. Jesse Hartwell was appointed on a mission for one year. He commenced his journey to the westward on the 14th of last September. We cannot give you a view of his services in a more interesting form, than in his own language. He remarks, "I laboured

daily with much pleasure while passing through New-York and Pennsylvania; and apparently my preaching afforded pleasure to those who heard. Our souls were made to rejoice together in love and union; and in a number of places many appeared to be under a deep conviction of the evil of sin. I had the pleasure of baptizing several in Pennsylvania, and of giving fellowship to a church. About the first of November I entered the Ohio State. Here is a wide field for gospel labour. I saw to my great joy much improvement in the religious societies since I visited them about 18 months ago; and I find many tokens that my former services were not in vain. I have preached as much as ten times a week, for 18 weeks past, and have many more calls than I can attend. I arrived in Huron County in December. On my arrival, I heard of a special attention to religion among the Wyandott nation of Indians at upper Sandusky, and understanding that a meeting was appointed to be held at Christmas, and to continue two days, my inclination to visit them was so great, that I set out, accompanied by a brother Calvin.

We arrived at the Indian settlement and council house, December 26, and found about 150 Indians collected. Elder George, from the Baptist Foreign Mission Society, was preaching to them through the medium of Mr. Walker, as an interpreter. The Indians were very attentive, and many appeared solemn. The meeting continued all night, as it had done the night before. In the course of this night many addresses were delivered to them by elder George, brother Calvin, and myself, by the help of a negro man who was our interpreter. About 20 Indians, among whom were several chiefs and queens, came forward with solemnity, and told their feelings and thoughts of the Christian religion, with their resolution to seek the good Spirit. They desired farther instruction in the good way. Indeed, brethren, it was a solemn and pleasing sight to behold 100 savage Indians on their knees at prayer, while one of us was addressing the Father of mercies on their behalf. I tarried with them about 26 hours. Mr. George and myself both preached to them on the Sabbath, by the help of Mr. Walker."

Our worthy Missionary states many other interesting facts concerning this interview with the Indians, but it would swell our Report to an improper size, were we to insert the whole of his communication. He informs us at the close of his letter, that he has been engaged

in Missionary service on this tour nineteen weeks, has attended 171 public meetings for worship, has assisted in the constitution of two churches, baptized eight persons, administered the Lord's supper three times, and traveled 1070 miles.

Besides the above, other Missionaries have been appointed by the Board. From some of them we have received no returns—the letters of others have already been inserted in the periodical work issued by the Board, and a few individuals have not seen it their duty to accept of their appointment. Others have been appointed, whose term of service added together amounts to more than two and a half years' preaching.

Dear brethren, if we had any apprehensions, that in the multiplicity of charitable institutions which solicit your aid, you were likely to forget *this*; we would expatiate on the many happy effects which have already crowned your benevolent exertions; we would convey you in imagination to some of the lonely habitations in the wilderness, and there you should see the countenance

of the poor cottager beaming with delight at the sight of a Missionary of the Cross; there you should see the tears of gratitude accompanying the earnest request, "Do tell the Baptist Missionary Society of Massachusetts, that we feel as if we could never thank them enough for their kindness in sending to us the gospel of Christ; and there you should hear the blessings of many who were ready to perish, pronounced on you, and on every member of this Society. We would appeal to your humanity, and to your religion. But we have no such apprehensions. We therefore resign our "trust" into your hands, confidently believing that your attachment to the interests of this Society will continue, and hoping that your exertions this year, will be as the last, and much more abundant. Beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

In behalf of the Trustees,

DANIEL SHARP, Sec'y.

*Amount of Monies received by the Treasurer of the Baptist Missionary Society of Massachusetts, from July 1, 1818, to July 1, 1819.*

1818.					
Aug. 26.	By cash collected after a missionary sermon at Middleboro', by Mr. Kimball,	-	-	-	5.20
	do. from Mrs. George Shaw, Middleboro', a friend.	-	-	-	.25
	do. from female friend to missions, Wrentham,	-	-	-	1.00
	do. from a friend in Hingham	-	-	-	1.00
Sept. 7.	do. from two females in the first Baptist Church, Boston, pr. Mr. Winchell,	-	-	-	5.00
	do. from a friend, pr. Eld. Bently,	-	-	-	2.00
	do. from mission box at Nahant,	-	-	-	7.33
16.	do. from Rowley Female Society,	-	-	-	16.16
	do. Weare Female Society,	-	-	-	12.35
	do. Nottingham West do.,	-	-	-	15.00
	do. Salem Fem. Cent Society,	-	-	-	63.13
	do. Beverly Fem. Mite Society,	-	-	-	26.32
	do. Wenham Fem. Mite Soc.,	-	-	-	3.60
	do. Female Benevolent Society of Cambridge Port and vicinity,	-	-	-	36.00
	do. Female Mite Society, Malden,	-	-	-	30.00
	do. Westboro' Female Mite Society,	-	-	-	8.33
24.	do. donation from Isaac Hobart, Demysville,	-	-	-	9.33
25.	do. from Sisters in Randolph Baptist Church,	-	-	-	19.00
Oct. 2.	do. from Oxford Female Missionary Society,	-	-	-	2.50
	do. from Samuel Appleton, pr. Dr. Baldwin,	-	-	-	5.00
	do. Mr. P. Pillsbury,	-	-	-	1.00
6.	do. from Female Benevolent Society of Newton and vicinity,	-	-	-	64.39
Nov. 17.	By cash from Randolph Church and Society, by Dr. Baldwin,	-	-	-	12.02
	do. from Mount Desert Baptist Female Mite Society, for missionary purposes,	-	-	-	3.60
	do. John Thomas, jr. Eden,	-	-	-	1.00
13.	do. collected in mission box, at Mr. Blood's, Boston,	-	-	-	6.01
Dec. 10.	do. from Weymouth and Royalston Baptist Female Society,	-	-	-	10.00
1819.					
Jan. 12.	By cash from a friend,	-	-	-	3.00
25.	do. from Mr. Woodward, pr. Mr. Davis, Boston Cent Society, by Miss Web,	-	-	-	5.73
Feb. 23.	do. from a female friend of missions, by Dr. Ballwin,	-	-	-	5.00
26.	do. from Mr. Paul Roberts,	-	-	-	4.50
	do. from Mr. Lewis Hearsey, Boston,	-	-	-	5.00
Mar. 17.	By cash of G. Goodwin, jr. in part of Miss D. Bull's legacy for translations of the Scriptures,	-	-	-	1000.00
	By cash from Female Mite Society, Attleboro',	-	-	-	24.83
	do. collection in the church, do.,	-	-	-	3.11
	do. from Baptist Church and Society, Barnstable,	-	-	-	5.45
	do. from Mr. Newman, Providence,	-	-	-	3.00
	do. from Mr. Andrew Cole, Middleboro',	-	-	-	2.00
	do. from Nathan Alden, Bridgewater,	-	-	-	0.55
	do. from Elder S. Coombs,	-	-	-	1.00
29.	do. from Mrs. Sparrowhawk,	-	-	-	1.00
May 6.	do. from Sisters in New Ipswich, pr. Mr. Parkhurst,	-	-	-	3.56
10.	do. from Mr. Oaks Perry,	-	-	-	1.00
20.	do. from Dea. P. Suow,	-	-	-	2.00
27.	do. from 2d Baptist Church and Society, Boston, viz.				
	Thomas Baldwin,	-	-	-	3.00
	Amos Bryant,	-	-	-	2.00
	Z. Hayden,	-	-	-	2.00
	Samuel Neal,	-	-	-	2.00
	William Boynton,	-	-	-	5.00
	J. C. Rausford,	-	-	-	2.00
	Jacob Hiler,	-	-	-	2.00
	Heman Lincoln,	-	-	-	4.00
	Thomas Badger,	-	-	-	1.00
	Ebenezer Oliver,	-	-	-	1.00
	Elijah Mears,	-	-	-	2.00
	Jonathan Carleton,	-	-	-	10.00
	Edmund Winchester,	-	-	-	5.00
	Simpson Clark,	-	-	-	5.00
	Lennel Porter,	-	-	-	5.00
	Robert Fennelly,	-	-	-	1.00
	Joshiah Marshall,	-	-	-	5.00

May 26.	Davil Beal, . . . . .	5,00
	Thomas Edmonds, . . . . .	2,00
	Ephraim Jones, . . . . .	5,00
	Edmund Capen, . . . . .	3,00
	Ebenezer Clough, . . . . .	2,50
	Benjamin Shurtieff, . . . . .	3,00
	Matthias Crocker, . . . . .	3,00
	Calvin Haven, . . . . .	3,00
	Nathaniel H. Stevenson, . . . . .	3,00
	Reuben Reed, . . . . .	1,00
	Thomas French, . . . . .	1,00
	Lewis Caswell, . . . . .	1,00
	Samuel Hill, . . . . .	1,00
	J. F. Low, . . . . .	1,00
	Peter Ripley, . . . . .	1,00
	Isaiah Rider, . . . . .	1,00
	Ezra Chamberlin, . . . . .	1,00
	John Elliot, . . . . .	1,00
	Asa Lewis, . . . . .	2,00
	Samuel Tomms, . . . . .	1,00
	John Ripley, . . . . .	2,00
	Lewis Jones, . . . . .	1,00
	Benjamin Kimball, . . . . .	1,00
	William M. S. Doyle, . . . . .	3,00
	Lydia Cook, . . . . .	1,00
	Simon Blanchard, . . . . .	1,00
	Samuel Bell, . . . . .	1,00
	Boardman Williams, . . . . .	1,00
	Sally R. Gibson, . . . . .	1,00
	Lacy Dimon, . . . . .	1,00
	Edward Smith, . . . . .	1,00
	Robert Wilson, . . . . .	3,00
	Mary Blanchard, . . . . .	1,00
	Jane Cargill, . . . . .	5,00
	Eliza Greeley, . . . . .	2,00
	Bethiah Ditson, . . . . .	1,00
	Sally Ditson, . . . . .	1,00
	Patty Upham, . . . . .	1,50
	Amos Spauldigg, . . . . .	1,00
	Venus Manning, . . . . .	1,50
	Francis Davis, . . . . .	1,00
	Susanna Fuller, . . . . .	1,00
	Elizabeth Cheever, . . . . .	1,00
	Thankful Wheeler, . . . . .	1,00
	John Suter, . . . . .	2,00
	do. collected in Mission box kept by Mrs. Hill and Miss Calender,	10,00
	do. from Boston Cent Soc. pr. Miss Webb, . . . . .	3,55
27.	do. of Rev. Isaac Kimball, . . . . .	1,00
	do. from 3d Baptist Church and Society, Boston, viz.	
	E. Lincoln, . . . . .	10,00
	Ward Jackson, . . . . .	5,00
	Thomas Howe, . . . . .	1,00
	A. T. Pennington, . . . . .	1,00
	Stillman Lothrop, . . . . .	2,00
	G. L. Freeman, . . . . .	1,00
	N. R. Cobb, . . . . .	2,00
	Wm. Graves, . . . . .	1,00
	John Richards, . . . . .	1,00
	Aaron Hayden, . . . . .	2,00
	A. H. Quincy, . . . . .	1,00
	Thomas Kendall, . . . . .	5,00
	Peter Stephenson, . . . . .	1,00
	John Jones, . . . . .	1,00
	W. N. Brumstreet, . . . . .	1,00
	John Francis, . . . . .	1,00
	Joseph Woodcock, . . . . .	2,00
	Philip R. Ridgeway, . . . . .	2,00
	Thomas Hiller, . . . . .	1,00
	Perez Gill, . . . . .	1,00
	John Morrison, . . . . .	2,00
	Anos Sumner, . . . . .	1,00
	John Tuckerman, . . . . .	1,00
	Isahod Maenber, . . . . .	5,00
	Equality Weston, . . . . .	1,00
	Collection, . . . . .	14,05
	do. from Salem Baptist Church and Society, viz.	
	Lucius Bolles, . . . . .	1,00
	Stephen Webb, . . . . .	5,00
	Michael Shepard, . . . . .	4,00
	Michael Webb, Esq., . . . . .	3,00
	Stephen W. Shepard, . . . . .	3,00
	James Perkins, . . . . .	2,00
	Jonathan M. Farnham, . . . . .	1,00
	John Smith, . . . . .	1,00
	John Murarty, . . . . .	2,00
	Jabez Baldwin, . . . . .	2,00
	Pyam Dodge, Capt., . . . . .	2,00
	David Moor, Capt., . . . . .	2,00
	Joseph Farnham, . . . . .	1,00
	Benjamin Blanchard, . . . . .	2,00

May 27.	J. C. Very, . . . . .	1,00
	George West, . . . . .	2,00
	Joshua Upham, . . . . .	1,00
	Samuel Webb, . . . . .	1,00
	Rufus Lamson, . . . . .	1,00
	Jonathan Webb, Dr., . . . . .	1,00
	Daniel Rugg, . . . . .	1,00
	Robert Upton, . . . . .	1,00
	Stephen Mirrick, . . . . .	1,00
	R. Cogswell, . . . . .	1,00
	G. Bowditch, . . . . .	1,00
	Benjamin Cheever, . . . . .	1,00
	Thomas Doyl, . . . . .	1,00
	Joseph Thwing, . . . . .	1,00
	Stephen Fogg, . . . . .	1,00
	Edinoud Wait, . . . . .	1,00
	Temple Hardy, . . . . .	1,00
	Prince Stetson, . . . . .	1,00
	George Pierce, Capt., . . . . .	1,00
	Mrs. Sarah Webb, . . . . .	1,00
	Mrs. Elisabeth Felt, . . . . .	1,00
	Mrs. Susan Williams, . . . . .	1,00
	Mrs. Gariand, . . . . .	1,00
	Mrs. Louis Holman, . . . . .	1,00
	Mrs. Abigail Cheever, . . . . .	1,00
	Mrs. Marcia Mansfield, . . . . .	1,00
	Miss Mary Hunt, . . . . .	1,00
	Miss Hannah P. Putnam, . . . . .	50
	Mrs. Sarah Russell, . . . . .	1,00
	Miss Betsey Marble, . . . . .	1,25
	Miss Mary Osborn, . . . . .	1,00
	Miss Abigail Knapp, . . . . .	1,00
	Collection, . . . . .	11,72
	do. from Lynn Baptist Female Cent Society, by Miss Hetty Bachelior . . . . .	44,00
	do. from Mission box, kept by Mrs. Raymond, and Hum- phrey, by Mr. Collier, . . . . .	7,22
	do. Charleston Femi. Rap. Miss. Society, pr. Mr. Collier, . . . . .	23,47
	do. from sundry friends in Charlestown, pr. Mr. Collier, . . . . .	2,50
	do. Rev. Benjamin C. Grafton, Mr. Conant, . . . . .	1,00
	Joseph Torrey, jr., . . . . .	1,00
	C. O. Kimball, . . . . .	1,00
	E. Williams, . . . . .	1,00
	S. S. Nelson, . . . . .	1,00
	Wm. Gamuell, . . . . .	1,00
	Bca Jacobs, . . . . .	1,00
	N. W. Williams, . . . . .	1,00
	do. collectum at 1st Bap. Meet- ing house in Boston, after Missionary sermon, . . . . .	48,42
	do. avails of two pair of earrings, received with the collec- tion in Boston, . . . . .	1,00
June 1.	do. of William Badger, . . . . .	1,00
5.	do. from da. Levi Farwell, Cambridge, . . . . .	5,00
	do. from Mrs. Prudence Far- well, do., . . . . .	5,00
	do. from Nathaniel Alden, Bridge- water, . . . . .	1,00
11	do. from Mr. Kent, Danvers, . . . . .	2,00
17	do. from Barnstable Female Cent Society, pr. Mr. Peak, . . . . .	12,00
	do. from Female Friend, Marsh- field, . . . . .	2,00
	do. interest on notes and stock, . . . . .	90,95
June 25.	do. James Loring, . . . . .	5,00
	<hr/>	\$2050,66
	do. from the Publishers of the American Baptist Maga- zine, being profits arising from the work, . . . . .	500,60
	<hr/>	\$2550,46

At a meeting of the Society, May 25, 1819, it was *Voted*, That the cordial thanks of the Missionary Society be presented to the various individuals and societies who have contributed to the funds.

Rev. George Evans, on his mission in Ohio, received for the Baptist Miss. Society, in Massachusetts, the follow-  
ing sums, viz.



John Loofbourn, Berkshire, Delaware co. Ohio,	1,00	Francis Tolbert, Champaign co. Ohio,	50
Ebenezer Loofbourn, do. do.	50	Public collection, at Urbenna, do.	2,77
Doreas Loofbourn, do. do.	50	George Fithian, Esq. do. do.	2,00
Public collection, at a school house, in Radner, Delaware co. Ohio,	3,55	James Wallar, Lisbon, Clark co. do.	1,00
Public collection, in the town of Delaware, do.	3,43	K. Parish, Ross co. do.	43
do. do. in Berkshire, Dela. co. Ohio,	2,09	Mrs. Abigail Robinson, Ross co. do.	50
do. do. in Sunbury, do. do.	5,43	Drayton M. Curtis, Chillicothe, do.	2,25
do. do. in Worthington, do.	3,00	From a few individuals in Hopewell, do.	1,32
Mrs. Emily Star, Worthington, do.	50		
Miss Emily Star, jr. do.	50		54,70
A youth, in John's town, Licking co. do.	25		
Public collection at Chillicothe do.	9,50		
Public collection at Cincinnati, do. 3,98	}		
The brethren added, do. 3,00		6,98	
Mrs. Mary Turpin, Newton, Little Miami, do.	50		
Mrs. Mc. Pike, Newport, Ky. do.	56		
Mr. Shaise, at Cincinnati, a member of Salem Bap. Ch. Miss. Soc. do.	5,00		
A friend in Green county, do.	23		
From two brethren of a Church in Clark co. do.	50		

Mr. Evans stated liberal contributions in Ohio, in a former communication to the Society, the particulars of which we shall probably give in the next No.

Rev. Peter P. Roots received from various persons for the Society - 23,55

## Religious Intelligence.

### REVIVALS OF RELIGION.

EXTRACT OF A LETTER TO ONE OF THE EDITORS, DATED

*Belchertown, April 19, 1819.*

*Rev. and dear brother,*

In answer to your request, that I would give you a correct statement of facts respecting the good work of the Lord in this place, I would briefly remark.—The first instance of awakening, that came to my knowledge in the revival, was of a woman belonging to our society. This woman came to my house on an afternoon visit, and while we were addressing the throne of grace, a petition was offered to the following effect, viz. that if there were any present who were out of the ark of safety, that Jesus would extend his arm of mercy, and take them to himself. All the adult persons present, except this woman, being professors, she was at once struck with an arrow of conviction, that she was the very character in that condition. She instantly burst into tears, and continued for some time to be in great distress of mind. She manifested a deep sense of her guilt and depravity; and for about a week went mourning as without the sun; she then obtained a hope in the mercy of God, and gave evidence of a work of grace on her heart.

By this time it was ascertained that there were five or six more awakened by different means, who were under deep conviction. From this time the work spread into different parts of our society, it appeared to be glorious and powerful.

Lord's day, October 4, I baptized six, the next Lord's day I baptized four. On both these days our meetings were unusually full; the news of the reformation had spread into the neighbouring towns, and a number of people came I believe, nine or ten miles to our meeting. Many came from Rev. Mr Porter's meeting to the water, to see the ordinance. The first baptizing season was very solemn; many wept; and numbers have dated their first awakening from that time. At the second baptizing season, it seemed as if the heavens opened, and the Spirit of God came down. It was, by many, thought to be the most solemn and joyful baptizing season that they ever saw.

Previous to this baptizing day, there were two or three instances of awakening amongst Mr. Porter's people, who attended our meeting in the south part of the town, and who were awakened at our meetings.

At our 2d baptizing season, amongst others, a considerable number of Mr. Porter's hearers were awakened; they had a meeting that week in a street near where we baptized, and a young man who was awakened the Lord's day previous at the baptizing, had then obtained a hope, and told his experience. It had a wonderful effect on the minds of the people, and before that week was out, the work appeared to be powerful amongst the people in that street, nearly all of whom belonged to Mr. Porter's society. As they have given their own account, I for the present shall only farther say, that the work amongst us, though gradual, has ap-

peared to be a good work. It has continued through the winter, and we still enjoy a comfortable season. A good degree of harmony is still enjoyed in the church and society, and a gradual increase of numbers. I have baptized every month since October; and yet the number thus added is but 45; eleven have been added to this church by letter, &c. A number besides have joined our society. We have now 8 candidates for baptism, and a number more, we have reason to think, will come forward in that ordinance soon.

Yours with sentiments of esteem,  
THOMAS MARSHALL.

were three men and their wives, who were all between 60 and 70 years of age, four of whom were new born children. Three households have been baptized upon a profession of their faith in Christ. The revival in Newport commenced in December last, and is now subsiding.

A very powerful work began in the latter part of the winter past in Cornish, adjoining us. It is now rapidly spreading; a great number have become obedient to the faith.

I am yours affectionately,  
LELAND HOWARD.

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EXTRACT OF A LETTER TO ONE OF THE EDITORS, DATED

*Windsor, Vt. May 17, 1819.*

*Rev. and dear Sir,*

AGREEABLY to your request, I will endeavour to give some account of the work of the Lord in this region. There has been nothing very special in Windsor since my settlement here. A few drops of mercy, however, have fallen upon us; I have since my ordination, October 23, 1816, baptized nineteen.

A blessed work of grace commenced immediately upon the sitting of our Association, in September last, at New-London, (N. H.) It spread into every part of the town. I understand that about 80 hopeful converts have joined the Baptist church in that town, since the sitting of the Association. Our venerable father Seamans expressed his fervent longings that he might once more witness a revival in that place before he died. He expressed some fears lest he should not; but blessed be the Lord, he has lived to see it. Several of his children have been born again. But he has been called to drink a mingled cup. He has lately buried the companion of his youth, and of his old age.

In Newport, about twelve miles east of this, the Lord has wrought wonders; not far from two hundred have given comfortable evidence of a change of heart. Between 80 and 90 have joined the Baptist church, and not far from the same number have connected with the Congregationalists. A considerable number more will probably soon be buried with their Lord in baptism.

I had the pleasure, during the cold of winter, to baptize 65. On one very cold day I baptized 16. These were glorious seasons. Among the number,

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EXTRACT OF A LETTER FROM REV. SAMUEL CHURCHILL, TO THE SECRETARY OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS, DATED

*Elizabethtown, N. Y. Feb. 24, 1819.*

SIR, I observed in the Magazine a statement that I had baptized 48 during my last year's mission. It should have been 148.

The Lord has done great things for the people, since my residence in this part of the country. For about two years the reformation progressed in different places in this vicinity, and I baptized about 300 persons. The Association has increased from between one and two hundred, to rising of 500. Three churches have been added to the Association, and one has been formed west of Plattsburg, which joined the St. Lawrence Association.

This country is not so well adapted to benevolent institutions as I could wish. We have, however, formed a Bible Society, and supplied several hundreds with Bibles, and the prospects are encouraging. The Female Society has collected 17 dollars to aid in preaching. We have also set up a ministerial conference, which is designed to operate as a kind of theological school, for the benefit of candidates for the ministry. I trust the time is not far distant, when these churches will be supplied, and not be counted as a field for missionary labours.

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EXTRACT OF A LETTER FROM MR. JOSHUA PHILLIPS, IN ELDRIDGE, OHIO.

"PERHAPS a short account of the work of God, here will be interesting to the friends of Zion in Boston. The first of March, 1813, one brother and

myself united together. On the eighth, two more united with us, and in a short time 3 more, all old members. In September, three were baptized by an Elder, the first who visited us, making our number ten. In the winter we were visited by Elders Hartwell and French, and we think the Lord blessed their labours. Our present number is between 40 and 50. Four other Baptist churches have arisen in this country since this church was organized, some of them nearly as large as this. Truly it may be said, "The wilderness is becoming a fruitful field." Almost all ages, from 8, up to 70, have been sharers in the work. There is great need of preachers."



EXTRACT OF A LETTER FROM JAMES  
MC. ABOY, DATED

Parkersburg, (Va.) Nov. 30, 1818.

Dear brethren,

As the spread of the gospel, and the extension of the Redeemer's kingdom on the earth, must be pleasing to every friend of Zion, I take the liberty to inform you of the state of religion in this place and its vicinity; particularly as it respects those in the Baptist connexion. In September 1815, I came to this place, and there was not a Baptist in or near it. The spring before, I sought in the surrounding country, and in the distance of about 30 miles, found ten or twelve Baptists, who were willing to be constituted into a church, about the centre of that extensive tract; which was done by the assistance of Elders Phineas Wells, and John Drake. In the course of that year, the Lord began a gracious work in that church, so that at almost every meeting more or less of those who followed their Lord into the liquid grave, were added to it. So great was their increase, that, in about one year, it was thought necessary to dismiss a branch, which was constituted on Reedy Creek, near the upper extremity of the bounds of the mother church. The Lord continued to favour the mother church on the lower extremity, until it was again, in September, 1817, thought necessary to divide, and then a church was formed in Parkersburg, with only 14 members, which increased in little more than a year to about 50, when it was again thought advisable to dismiss a part from the new church to form one in Marietta, which was done in September; and the church in Parkersburg has since in-

creased until the place of the last dismissed members has been filled by new converts, and become about as large as before; so that upon the whole, the increase since 1815 exceeds 100; and we are still in a growing state. The Lord appears to be going forth, "conquering and to conquer." Being at a great distance from an Association, we thought it best for these four churches, with one on Hughs's river, to form an Association, which was done the last month, and is called Parkersburgh Baptist Association. We have adopted the Constitution of the Boston Association, with only indispensable alterations. We are to meet on the 2d. Sabbath in September and the Friday and Saturday before at this place. Preachers are scarce; there is but one Baptist preacher beside myself, in the bounds of the above Association. I feel much encouraged in the work, and have the happiness almost every day, to hear some either expressing their great anxiety about what they shall do to be saved, or rejoicing in a good hope through grace; and sometimes I have not for weeks together taken three nights of common rest, for attending to the cries of the convicted, or to the rejoicings of liberated souls.

P. S. I wish, if consistent, to have this letter published in the Magazine, for the purpose of correcting an error published in Vol. 1, page 383, viz. "That there was not a Baptist minister within 50 or 60 miles of this place;" as it is a fact that there are two, Elder Drake and myself, within much less than 50 miles of this place, and in this State.

J. M.



REVIVAL OF RELIGION IN NEW-LONDON,  
(N. H.) WITH A BRIEF SKETCH OF  
THE STATE OF THE CHURCH PREVIOUS  
TO THIS TIME.

THE Baptist Church of Christ in New London was constituted October 23, 1788; consisting of eleven members; and is the only church of any denomination ever constituted in the town.

The Rev. Job Seamans was installed as the pastor of this little church, January 21, 1789, consisting then of 14 members only. The pastor and first deacon are all that remain of that number in the church.

Some account of the planting of the church, together with the reformation that took place a few years afterwards, have been published in Benedict's History.



From the close of that reformation, during the period of about sixteen years, the church was called to wade through many heavy trials and difficulties, and received but few additions.

In 1809, we enjoyed another time of refreshing from the presence of the Lord, in which forty were added to the church by baptism.

But a winter season succeeded, and for eight years, only five were added to the church. In the same period of time, eighteen were removed by death, about the same number removed their residence from us, and some few were excluded: so that our number was reduced to about the same as before the revival.

In the summer of 1818, the God of mercy was pleased to visit some of the brethren with living desires, to see the church once more arise and put on her beautiful garments, and to see sinners converted to God. They have had the happiness to see their desires granted.

At our monthly prayer meeting, on the first Monday in October, one young woman (who had gained a hope some time before) came forward, and expressed a desire to go forward in the holy ordinance of baptism; which she did October 12. It was a solemn season, and some of the brethren had their faith strengthened, that the Lord was about to revive his work among us.

Lord's-day evening, October 18, at a conference meeting, a youth came forward, and in a very satisfactory manner related what the Lord had done for his soul. It was an interesting season; and a considerable number of young people, who afterwards came forward, dated their first serious impressions from the relation he gave.

Lord's-day, Nov. 1, six persons came forward, and related their experience to the church, and stated their desire of going forward in the ordinance of baptism; which they did the Tuesday following. From this time the work spread more rapidly, and soon made its way into almost all parts of the town. Conference meetings were multiplied; and although there were two in a week in the same place, in several instances, they were crowded with solemn attentive hearers.

November 16, eleven more were baptized, making in the whole since the work began, eighteen: these have been all baptized by the pastor of the church.

Lord's-day, Nov. 29, Elder Seamans exchanged with Elder Otis Robinson of Salisbury, and there being

more applications for baptism, it was the desire of Elder Seamans, (on account of his age and infirmities,) that Elder Robinson should baptize the candidates, which he did Dec. 1, to the number of ten. As the work appeared to increase, and the coldness of the weather likewise, it was thought expedient to send for Elder Robinson to baptize the candidates, 19 in number, which he did Dec. 22; the next day, five more were buried in imitation of their Lord.

Lord's-day, Jan. 3, 1819, an addition was made to the church of fifty members, who had been previously baptized: after which the church communed at the Lord's table; and we think we can truly say, we sat together in a heavenly place in Christ Jesus; that our fellowship was with the Father, and with the Son, and one with another. The congregation, (which perhaps was as numerous as was ever known in the place on a Lord's-day,) nearly all tarried, and gave their serious attention to the solemn transactions, which we trust will be long remembered.

Elder Robinson visited us again in the course of the week, and baptized thirteen more. From this time the work appeared to be on the decline. Yet from this time to the 5th of March, the pastor of the church baptized at different times, in all fourteen.

Lord's-day, March 7, another addition was made to the church of twenty-seven members. By this time the work had nearly subsided. We have enjoyed the happiness, however, of assembling at our baptismal waters twice since; May 23, when one went forward, and June 7, two others were baptized.

The reformation, though short, has been very powerful, and apparently a genuine work of grace. We have beheld some from whom we had been called heretofore to the painful duty of withdrawing the hand of fellowship, returning, (with other backsliders,) to their Father's house, with repentance and gladness of heart; while sinners have been enquiring the way to Zion with their faces thitherward. The work has been unusually free from noise and confusion. It appears to have been the still small voice, operating steadily and powerfully upon the minds of the subjects of it, who have been, (in a good degree) understandingly led into the doctrines of the gospel, and solemnly impressed with a sense of their awful depravity, and of the absolute necessity of Christ's righteousness for justification.

When the converts came forward to relate their experiences, and at other times when they have spoken in conference meetings, they made a very modest and solemn appearance.

Our meetings for baptism have been solemn and joyful; we have beheld youth and children of both sexes, from ten years old and upwards, go down into the water in cold days with the greatest cheerfulness; and when coming up out of the water, as soon as they had regained their breath so as to speak, they have frequently improved it, (like Zachariah of old when his tongue was loosed) in praising God.

Means have not been excluded, of which we may reckon as the principal, the preaching of the word, relating of experiences, and the administration of the ordinance of baptism.

Our worthy pastor has lived to see in his old age, the church arise once more in this place, and his labours owned and blessed to the building up of the cause of Zion.

The work has been the most powerful in the neighbourhood where the Pastor resides, in which place it first made its appearance. One instance in particular we would specify, viz. the family of Mr. John Sargent, who is a member of our society, and his wife of the Female Missionary Society in New London. We trust they obtained some degree of hope of themselves in years past, though they have never made a public profession of religion; but the Lord has wrought a great salvation in their family, in the conversion of their six eldest children! from the age of 22 down to 14; all of whom are now members of the church. The pastor of the church has enjoyed the happiness of witnessing the good work of grace under his own roof, and of baptizing two of his children, and two of his household. Four of his children are members of the church, and another, who is settled in a neighbouring town, gives evidence of a change of heart.

We acknowledge with gratitude the friendly assistance of Elder Robinson whose indefatigable labours from house to house in his repeated visits, have been much owned and blessed to the furtherance of the work.

The shower, (though principally) has not wholly been confined within the bounds of New London; some mercy drops have reached the borders of some of the adjacent towns.

Some who had embraced the Universal scheme, have been shaken from their false holds. One in particular we would mention, who has embraced the gospel way of salvation, and is now a member of our church. Upon being interrogated by his former companions for so doing, he made the following reply; that he had enjoyed more solid comfort and satisfaction in a single minute, since his conversion to God, than he had in all his life before.

Since the revival commenced, three have been restored to the fellowship of the church, seventy-seven added by baptism, and two by letter; our total number is one hundred & ninety-eight. A considerable number have related satisfactory experiences, who have not been baptized. The ages of those who have been added by baptism are as follow; under 15 years eight; over 15 and under 25 thirty-nine; over 25 and under 40 twenty-four; over 40, six. A little more than one third are males, and 34 are heads of families.

We have endeavoured to give a true statement of the late work among us, which we have abundant cause to believe is the work of God, and to his great name be all the glory. We have much cause to rejoice in the God of salvation, for what he has wrought here; but when we call to mind that a large proportion of the additions to the church are young in years and experience, and look forward to the many evils to which they are exposed, we rejoice with trembling. Our only hope and consolation, is in the great Head of the church, that he will keep them by his almighty power through faith unto salvation.

Since the work has nearly come to a period, the Lord has seen fit to reverse his dealings towards us, and has mingled our cup with tears, in sending the messenger of death, and removing a number of the inhabitants from this to the world of spirits. In this number are included some of the members of the church.

Our venerable Pastor has been called to part with his beloved wife; who departed this life (after a short illness of about one month,) for her peaceful and endless rest, April 27, aged 69 years.

Signed by order and in behalf of the church.

JONAS SHEPARD, *Church Clerk.*  
New London, June 12, 1819.

## Ordinations, &c.

ORDAINED Sept. 9, 1818, over the Baptist Church and Society in Hallowell, (Me.) the Rev. Winthrop Morse. Introductory prayer by the Rev. Mr. Kendall, of Topsham; Sermon by the Rev. Mr. Chaplin, of Waterville, from Rev. ii. last clause of the 10th verse, "Be thou faithful unto death, and I will give thee a crown of life." Ordaining prayer by the Rev. Mr. Houghton, of Readfield; Charge by the Rev. Mr. Kendall; right hand of fellowship and concluding prayer by the Rev. Mr. Drinkwater, of Mont Vernon.

The services were both solemn and interesting. The Rev. Mr. Gillet cheerfully offered the use of his meeting house on the occasion.

— At Newburyport, December 9, 1818, Rev. Hosea Wheeler, to the pastoral charge of the Baptist Church and Society in that place. The services were attended in the Rev. Dr. Dana's meeting house. Introductory prayer by Rev. C. O. Kimball, Methuen; Sermon by Rev. L. Bolles, of Salem; ordaining prayer by Rev. George Keely, of Haverhill; charge by Rev. Dr. Baldwin, of Boston; right hand of fellowship by Rev. Ferdinand Ellis, of Exeter; and concluding prayer by Rev. Mr. Converse, Rowley.

— On the 16th of December, 1818, Rev. Calvin Cruft was set apart to the work of the gospel ministry in New Salem, Mass & to the pastoral care of the Baptist Church in that place. Rev. Elijah Montague preached from Eccl. iv. 9, and 12; Rev. David Goddard, of Wendell, offered up the consecrating prayer; Rev. Linus Austin gave the charge; Rev. Mr. Goddard gave the right hand of fellowship; Rev. Joseph Smallidge offered the concluding prayer. The services were peculiarly solemn and interesting, and witnessed by a respectable audience.

— On the 3d of June, brother George W. Appleton was ordained to the pastoral care of the first Baptist Church and Society in Lyme, Connecticut. Brother Collier, of Charlestown, engaged in prayer, and preached on the occasion from 2 Cor. iii. 12. "Seeing then that we have such hope, we use great plainness of speech." Consecrating prayer by Elder Francis Darrow, of Waterford; charge by Elder N. Dodge, of New London; fellowship by Elder Asa Wilcox, of Savbrook; address to the church by Elder William Palmer, of Colchester,

Conn.; concluding prayer by Elder Jonathan Ames, of Montville. The services were appropriate and interesting.

— At Danvers, June 9, 1819, Mr. James A. Buswell, Pastor over the Baptist Church and Congregation in that town. The introductory prayer by the Rev. Mr. Nelson, of Malden; Sermon by the Rev. Mr. Grafton, Newton; ordaining prayer by the Rev. Mr. Bolles, of Salem; charge by the Rev. Dr. Baldwin, of Boston; right hand of fellowship by the Rev. Mr. Williams, of Beverly; concluding prayer by the Rev. Mr. Winchell, of Boston. Very good singing made a part of the interesting performances.

— At Sutton, on the 9th inst. Rev. Job B. Boomer, to the pastoral care of the Baptist Church and Society in Sutton and Douglass.—Rev. Mr. Going, of Worcester, preached on the occasion from 2 Tim. ii. 15. Rev. Mr. Fisher, of Bellingham, offered up the consecrating prayer; Rev. Mr. Boomer, of Charlton, (father of the gentleman ordained) gave the charge; Rev. Mr. Barret, of Grafton, presented the right hand of fellowship; Rev. Mr. Nichols, of Thompson, (Conn.) made the concluding prayer.

### DEDICATION.

ON Nov. 26, 1818, a new and commodious meeting house belonging to the baptist church in Attleborough, under the pastoral care of the Rev. Stephen S. Nelson, was dedicated to the service of Almighty God. The services were as follow:

After the reading of a part of Solomon's prayer at the dedication of the temple, and a number of other appropriate passages by Mr. Nelson, the introductory prayer was made by Dr. Gano, of Providence; a well adapted sermon was delivered by Mr. Nelson, from Num. xxiii. 23. What hath God wrought? The concluding prayer was made by Rev. Mr. Benedict, of Pawtucket; Mr. Bird, of Foxboro', read the last hymn, and pronounced the benediction. Appropriate anthems and hymns were sung by an excellent choir of singers. The congregation was numerous, and cordially congratulated this church on the acquisition of such a commodious and elegant house for public worship. The house is 56 by 44, thoroughly and neatly finished throughout in modern style with a steeple and bell.



*Missionary Contributions, received by the Treasurer of the American Baptist Board, from April 19, 1819, to June 3, 1819.*

		\$	cts.
1819.			
April 19.	By Rev. S. Pillsbury, Meredith Association, N. H.	-	60 00
26.	By Thomas Shields, Esq. Philadelphia, from various sources,		310,00
29.	By Rev. O. B. Brown Washington, D. C. Foreign Mission Society,		100,00
	By William Wilson, Esq. Baltimore, do. do.		100 00
30.	By Mrs. Fleming, by Rev. Mr. Healy, Baltimore,		8,88
	By Rev. Mr. Peckworth. Southwark, Pa.		100 00
May 3.	By a collection at Rev. Mr. Healy's, Baltimore,		1,62
	By do. do. Rev. Mr. Reis's, do.		154,52
	By Rev. D. Williams, Lynchburg, (Vir.) F. R. Miss. Society,		70,00
	By Mr. J. Jenkins, Lynchburg, from the Roanoke do		253,20
	By J. B. Gilbert, Esq. Hartford, (Conn.)		300,00
14.	By Mrs. M. Hart, Sunbury (Geo.) Female Cent Society,		200 00
	By S. L. Law, Esq. Sunbury, (Geo.) For. Mission Society,		141,00
18.	By L. Pierce, Esq. Plymouth county and vicinity. for Translations,		100,00
	By Mr. G. W. Platt, Treasurer of the Junior New-York Foreign Mission Society,		100,00
	By Rev. Jas. Davis, collected for the Theological Institution,		46,00
	By Rev. Thomas Brown, Scotch Plains, (N. J.) from Mr. D. Brown, Chatham, (N. J.)		10,00
	By Rev. L. Rice, Agent for the Theological Institution,		499 64
	By do. do. do. on account of Luminary,		2024,32
	By do. do. do. on account of Foreign Mission,		3464,16
	By Rev. J. Peck, Cazcnovia, from Mr. N. Baker, for Luminary,		5,00
	By do. do. do. Don Corlos Parker,		10,00
21.	By Rev. E. Cushman, Hartford, (Con.) for the Theological Institution, from the Sturbridge Association,		12,83
	By Rev. E. Cushman, Hartford Association,		16,54
	By do. do. Sturbridge Asso. for 4th Annual Report,		5,29
May 31.	By Rev. J. H. Cone, Chappawansie, Stafford County, Va.		27,00
	By do. do. Montgomery Co. Md. Mr. Wiley Jones,		10,00
	By do. do. Mrs. Eliza Turner, Cent Society, Alexa.		100,00
	For Indian Schools and Mission,		100,00
June 3.	By Rev. J. Davis, for the Theological Institution,		36,50
	By Levi Pierce, Esq. from Plymouth Co. and vicinity, Society of which 50 dollars for translations,		150,00
	By Female Cent Society, Whittingham, Vt.		11,00
			\$8538,40

*Sailing of the Missionaries.*

On Tuesday, the 8th of June, the brig *Indus*, Capt. Wills, sailed from Boston, for Calcutta, having on board Messrs. Woodward, Winslow, Spaulding, and Scudder, with their wives, as Missionaries to Bombay. Prayer was offered up at the wharf by the Rev. Dr. Worcester, in the presence of a large concourse of people.

*New Mission Society.*

On Wednesday, the 2d of June last, a Society was organized at Concord, (N. H.) under the name of the New Hampshire Baptist Domestic Mission Society, designed to supply the destitute in that State

with the word of life. Rev. Mr. Robinson, of Salisbury, is President, and Rev. Charles O. Kimball, of Methuen, (Mass.) Secretary.

*American Bible Society.*

The third anniversary of the American Bible Society was celebrated in the city of New York on the 13th of May last. By the Report, it appears that the amount of its funds, received during the past year, is 42,723 dollars, 94 cents; of which have been paid by auxiliary Societies 27,919 dollars, 78 cents. This institution promises to be the means of great and increasing benefit to this and other countries.

*To Readers and Correspondents.*

It is gratifying to us to be able to announce, that 500 dollars have been paid into the Treasury of the Missionary Society of Massachusetts, as profits from the sale of the Magazine during the two first years of the New Series. A considerable sum is yet due, which we are persuaded our pious and well-willing should be withheld from the funds; and we hope its speedy payment for the benefit of the Society.

The Address of the Baptist Board, and other interesting extracts from their Fifth Annual Report, will appear in our next Number.

Communications have been received from *Dor* and *C*, and are under consideration; also Obituary Notices of Miss Polly Sylvester, and Miss Sarah Carter.

The interesting case of Revivals of Religion has rendered it necessary to defer the Review of the India Mission.

A very interesting account of a conference on the subject of Baptism, between a Roman Catholic Bishop and an English Clergyman, will be inserted in our next.



Date Due

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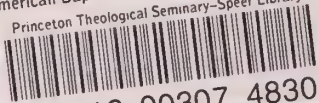




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